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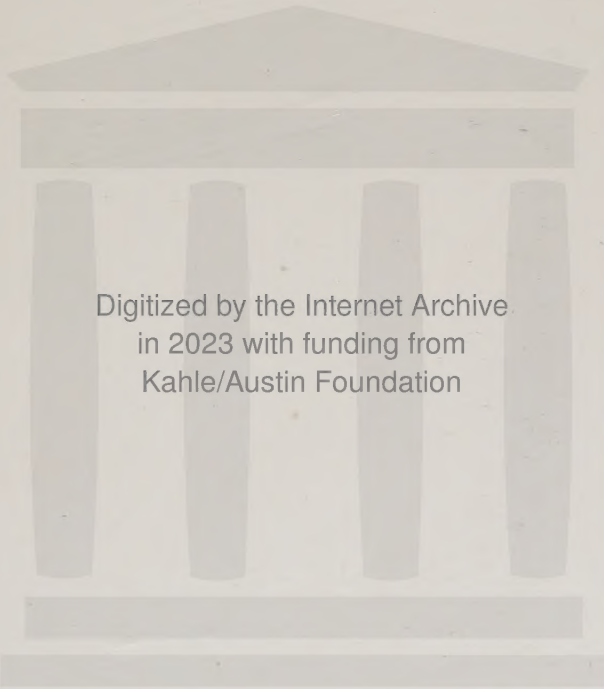
Church History

TRABERT

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CHURCH HISTORY

FOR THE PEOPLE

BY

Rev. GEORGE HENRY TRABERT, D. D.,

Author of "Outlines of Church History," "Mission Among the Telugus," etc

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PREFACE.

THE desire for a popular Church History has often been expressed. There are numerous works on Church History, but they are in general for students and professional men—ponderous volumes, or so condensed that the juice is all squeezed out and nothing but dry bones left. In preparing this work the writer has had constantly in mind the large number of Christian laymen who are interested in the history of Christianity and who desire to inform themselves concerning the progress of the Christian religion during the centuries since the birth of Christ. Nor has he lost sight of the real need, especially in the English language, of a book adapted to Bible Classes, the Luther League Reading Course, advanced Parochial Schools, and Academies. With what success he has met his aim the reader must judge.

In a work of this character it is often difficult to know what to select out of the abundance of material which presents itself; besides, one may regard certain facts of more importance than another, so that in some cases, what one rejects, another might select. Our aim has been to weigh all the important historical events and to select those which have been the most far-reaching in their results and which are of the greatest interest to the common people.

For this reason some events have been treated more fully than others. Special attention has been given, in the brief space the scope of the volume would admit, to the more recent phases of Christian activity, as the work of Foreign Missions and the Deaconess and Inner Mission work. While due attention has been given to all the different phases of Christianity, the writer has not forgotten that the Lutheran Church is the Church of the Reformation, comprising at least one-half of so-called Protestantism, and in her inimitable confessions is the conservator of the true faith.

We would acknowledge our obligations to a number of personal friends through whose interest and encouragement this work was undertaken and is sent forth on its mission. Among those Dr. Carl A. Swensson, President of Bethany College, Lindsborg, Kansas, deserves special mention. In its preparation valuable suggestions were given by Prof. G. F. Spieker, D.D., and Prof. A. Spaeth, D.D., of the Philadelphia Lutheran Theological Seminary; Prof. N. Forsander, D.D., of the Lutheran Theological Seminary at Rock Island; Prof. G. H. Gerberding, D.D., of the Chicago Evangelical Lutheran Theological Seminary; Prof. W. Wackernagel, D.D., of Muhlenberg College, Allentown, Pa.; and Rev. C. Goedel, Rector of the Mary J. Drexel Home, Philadelphia, Pa.

The works consulted, among others, are: Kurtz's Church History, Gieseler's Church History, Neander's

History of the Christian Religion, Schaff's Church History, Schaff's Creeds of Christendom, Schmidt's Kirchengeschichte, Handbuch der Theologischen Wissenschaften by Prof. Dr. Otto Zöckler, Lutheran Movement in England by Prof. H. E. Jacobs, D.D., The American Church History Series, &c. 2The statistics are the latest that could be obtained, and the history is brought down to the date of publication.

G. H. TRABERT.

Wilkes-Barre, July 30, 1897.

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INTRODUCTION.

CHURCH HISTORY is a history of the Christian Religion. The beginning of the Christian Church is the dividing line in the history of the world. This dividing line is marked in secular history by the extent and condition of the Roman Empire. Spain to the West and Britain to the North, together with what is South Germany, France, Belgium, Holland, Switzerland, &c., were subject to the Roman eagle ; and on the East, the whole of Asia Minor, including Syria, together with Egypt and North Africa were under Roman rule. The Roman Empire comprised the known civilized world and there was a period of peace throughout all its borders after years of almost incessant war, when Christ, the Saviour, was born. When in the year of the world 4000, according to the chronology of the Old Testament, the star arose which was seen by wise men in the East and which led them to Bethlehem to find Him who was "born King of the Jews," the dawn of Christianity, which marks the beginning of Church History, appeared.

The object of Church History is to give a specific view of the changes and developments through which the Christian Church has passed and the influence which it has exerted on other human relations. The Christian

Church was founded by Jesus Christ. As it originated in time it has passed through a certain development and hence has a history. It is divided into periods during each of which some tendency reached its termination and gave place to new influences which affected the development or gave it a new direction. There are three principal Epochs, which may be classified as the Old, the Mediæval, and the Modern. The Old dates from the Outpouring of the Holy Ghost on Pentecost to Charlemagne A.D. 800. The Mediæval from 800 to the Reformation, 1517; and the Modern from the Reformation to our time.

The first, or Old Epoch, relates to the development of Christianity in the ancient Greek form, its relation to the Roman Empire and the Germanic nations. During the first three centuries till to Constantine the Great, 323, the Roman Empire was hostile to the Church; after Constantine it was friendly. From the reign of Constantine the Christian Church gradually passed over to the Germanic nations, until, under Charlemagne, it became the religious power in a Germanic Roman Empire.

The Mediæval Epoch shows the ascendancy of the Papacy until Boniface VIII., about the year 1300. From that time a decline set in and efforts at Reformation appear. Waldus, Wiclif, Huss, and Savonarola are the most important names connected with reformatory movements.

The Modern Epoch relates to the reformation of the Church by Dr. Martin Luther, the rise of Protestantism,

the giving of the Word of God into the hands of the people, and the extension of the Church to America and other countries.

Again we can divide Church History into different periods based on its internal development without respect to the races affected. Hence we have (1) the Era of the Apostles, from Pentecost to A.D. 100. (2) The Era of Persecution, from 100–323. (3) The Era of External Quiet, from 323–600. (4) The Era of the Church's Decline, from 600–1500. (5) The Era of the Reformation, 1517–1648. The Modern Era, 1648 to our time.

When the fulness of time had come, the dawn of a new era for the human race ushering in the long-looked-for day of grace appeared. The Messiah on whom the hopes of the Jewish nation were fixed, came when true piety had decayed into mere legalism, and when what little of independence they still possessed was gradually slipping from them. Heathenism, which had drifted farther and farther away from God, had come to the lowest depths of degradation, when the light which should enlighten the world arose on Judea's hills. The world had learned to realize that heathenism could not satisfy the religious cravings of the soul and there existed a longing for something better. Among both the Jews and the Gentiles there was a deep-felt sense of want and hence the ardent desire for a better day. The pious among the former waited in hope

of the Messiah's speedy advent. Many of the latter cherished the hope of a return of the Golden Age which would bring an elevation to the human race.

The world was prepared for the Gospel. The Hebrew Scriptures had been translated into the one universal language of literature, the Greek, and the Gentiles had access to the Word of God. The Romans had brought the whole world under their sceptre, and for the first time in many years universal peace prevailed. The time was ripe for the Gospel, and the Christian Church was born.

CHURCH HISTORY.

I.—THE ERA OF THE APOSTLES.

TO A.D. 100.

CHAPTER I.

THE LIFE AND MINISTRY OF JESUS.

BIRTH OF CHRIST. CALLING OF THE APOSTLES. OPPOSITION AROUSED BY HIS TEACHING AND MIRACLES.

DEATH, RESURRECTION, AND ASCENSION.

NON-BIBLICAL TESTIMONY

CONCERNING CHRIST.

THE announcement of the birth of Jesus as the Messiah was made by angels to shepherds near Bethlehem, who found the infant in the manger as it had been declared to them. When Jesus was thirty years old He began His public ministry, after coming out of Galilee, where He dwelt at Nazareth, to Jordan to be baptized by John. By this baptism He was consecrated to His Messianic work. Jesus began His public ministry in Galilee, where He performed the first miracle. He did not reside at Nazareth, where He was brought up,

but usually at Capernaum. From this place He not only traveled through Galilee, but sometimes abode for a considerable time in Judea when He visited the festivals in Jerusalem. He occasionally stopped for a short time in Samaria when He passed through it, and once He crossed the frontier of Palestine into Syro-Phœnicia.

By degrees Jesus gathered around Him twelve men who were continually with Him, whom He instructed, and to whom He would entrust the continuing of His work, the founding and nourishing of the Church after His Ascension into Heaven. They accompanied Him in His journeys and were witnesses of His teachings and miracles. He not only attracted attention by the works He wrought, but people were "astonished at His doctrine," which struck the hearers to the heart. In due time He declared Himself to be the promised Messiah in such plain terms that He could not well be misunderstood. This, together with His increasing influence among the people through the miracles which He did, drew down upon Him the bitter enmity of the Pharisees and leading men of the Jews. Though He confirmed His divine mission, the doctrine of His person, office, and kingdom, by signs and miracles, He was persecuted and discarded by Pharisees and Sadducees; while the people at one time flocked to Him and acknowledged His Messiahship, and then again turned from Him. After continuing His work for three years He triumphantly entered the city of Jerusalem, according to prophecy, Mat. 21 : 4, 5, amid the acclamations of the vast multitude of people who had assembled there to celebrate the Passover. The people spoke of Him as the prophet Jesus of Nazareth, Mat. 21 : 11, but many hoped



THE ASCENSION.

that He would set up a temporal Messiah's kingdom, a political State over which He would rule as did King David over Israel. His kingdom was however not of this world. He came that He might be a sacrifice for sin by dying on the cross. But the tomb could not hold Him. On the third day He broke the bonds of death and arose with a glorified body. For forty days He continued upon earth appearing to individuals and groups of His disciples at different times and places. At last He gathered the Apostles on the Mount of Olives, and after telling them to tarry in Jerusalem until the Holy Ghost should be poured out upon them, after which they should go into all the world and preach the Gospel, He visibly ascended to Heaven. He now as the God-man assumed His seat at the right hand of His Father, and from the eternal throne of glory He rules the Church as its ever-present Head.

There are numerous non-biblical testimonies concerning Christ, together with legends and fables, most of which are spurious. A Syriac letter of one Mara, addressed to his son Serapion, and a passage in Josephus are no doubt genuine. Mara writes from his place of exile a letter of consolation and instruction to his son in which he ranks Christ with Socrates and Pythagoras. He says: "What benefit did the Athenians obtain by putting Socrates to death, seeing that they received as retribution for it famine and pestilence? Or the people of Samos by the burning of Pythagoras, seeing that in one hour the whole of their country was covered with sand? Or the Jews by the murder of their Wise King, seeing that from that very time their kingdom was driven away from them?"*

* Anti-Nicene Fathers, Vol. VIII., p. 737.

Josephus says: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. * * * He was [the] Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day."*

CHAPTER II.

THE TWELVE APOSTLES.

THE FIRST BELIEVERS. OUTPOURING OF THE HOLY
GHOST. THE FIRST PREACHERS. PERSECUTION.
EXTENSION OF THE CHURCH. THE
APOSTLES' LABORS, &C.

WHEN Jesus ascended into heaven, the number of disciples was over 500. Of this number there were 120 at Jerusalem, who after His Ascension met together. Among them were Mary, the mother of Jesus, and His brethren who now believed. The Apostles were: Simon, whom Jesus named Peter, and Andrew, sons of Jonas; James and John, sons of Zebedee; Philip, Thomas (called Didymus), Bartholomew (also called Nathanael), Matthew (Levi), James the son of Alphæus, Jude the brother of James, Lebbæus whose surname was Thaddæus, Simon Zelotes, and Judas Iscariot.

* Antiquities of the Jews (Wiston) XVIII., 3, 3.

Before His Ascension Jesus had given commandment to His Apostles to "go into all the world and preach the Gospel to every creature," to make disciples of all nations by baptizing and teaching them. Before beginning this work they were to tarry in Jerusalem until the Holy Ghost would be poured out and manifest His living power in them. During those days of waiting they chose one, Matthias, who had been one of the companions of Christ during the greater part of His ministry, to take the place of the betrayer, Judas Iscariot, to be associated with the eleven as a witness of the Lord's Resurrection. Ten days after the Ascension, on the day of Pentecost (Whitsunday), the promise was fulfilled, accompanied by miraculous signs (Acts 2). Pentecost is therefore the birthday of the Church of Christ. On this day the first congregation of Christians was publicly gathered together in Jerusalem.

When the Holy Ghost was poured out a vast number of people were brought together, as by one mighty impulse, where the Apostles were assembled. Peter arose and preached, and his sermon made a deep impression on the multitude, and three thousand became believers in Christ and were baptized. Through the exertions of the Apostles, chiefly of Peter and John, the Church grew rapidly. A spirit of liberality prevailed and the poor were provided for. When, however, there were complaints, which came from the Grecian Jewish converts concerning the distribution of alms, the congregation was called together and seven men were appointed Deacons to look after the poor. The most prominent among these were Stephen and Philip, who were also powerful preachers of the Word. Stephen preached with burning eloquence in the synagogue of the Greek-speaking Jews at Jerusalem

which aroused bitter indignation. He was brought before the Sanhedrim and afterwards dragged out of the city and



THE TWELVE APOSTLES.

stoned to death (Acts 8). Up to this time the work was confined to Jerusalem.

A violent persecution followed the stoning of Stephen which drove many of the disciples from Jerusalem, although the Apostles remained there. The faithful ones who fled from the city were dispersed in the neighboring districts. The Gospel was now carried all over Palestine and even to more distant countries. Soon congregations were gathered in Judæa, Samaria, Phœnicia, and Syria. In Samaria Philip preached with great success and Peter and John went down to add their testimony to the work. Soon afterwards Peter visited the churches in Judæa, and in consequence of a vision (Acts 10 : 9-18) went to Cæsarea and received into the Church by Baptism the first Gentiles, the family of the Roman Centurion Cornelius.

Simon Peter was a native of the town of Bethsaida in Galilee. His name was originally simply Simon, but Jesus gave him the surname **Peter**, which means **Rock**. From fear of the people he denied his Lord in the night of Christ's betrayal, but, he being sorry for his sin, the Lord graciously forgave him. He was impulsive, impetuous, warm-hearted, and when overtaken in an error, speedily repented. In the early period of Apostolic history he is foremost in the Apostolic company. He was the first to preach on Pentecost, and his sermon led to the conversion of many. He confined his labors chiefly to the Jews (Gal. 2 : 7-9). In Jerusalem he was cast into prison by Herod, but the angel of the Lord delivered him in a miraculous manner (Acts 12 : 4-11). In the course of his labors he penetrated, according to 1 Pet. 5 : 13, as far as Babylon, which, however, may be the symbolic name of Rome. There is no unimpeachable evidence that Peter lived for any length of time in Rome, and it is not

probable that he came there until after Paul's release from his first imprisonment A.D. 63 or 64. It is in the highest degree probable that he died there in the last year of Nero's reign, about A.D. 68, and received the martyr's crown.



ST. JOHN.

John, the beloved disciple of Jesus, was from near the sea of Galilee, tradition says Bethsaida. He was the only one of the disciples of our Lord that stood near the

cross and witnessed His sufferings and death. He took Mary, the mother of Jesus, under his own care and protection until her death, and afterwards went to Asia Minor and labored in Ephesus. We cannot tell when he went to Asia Minor, but it was hardly before the martyrdom of the Apostle Paul in Rome. He was banished by the Emperor Domitian to the island of Patmos in the Mediterranean Sea, where he wrote the Apocalypse or book of **Revelation**. He was again set free by Nerva and returned to Ephesus where he wrote the Gospel and the Epistles which bear his name. The date of his death is unknown, but tradition fixes it at about A.D. 98 or 100, at the age of 94.

James the Elder was the brother of John. He was one of the three (the others being Peter and John) who were present at the Lord's transfiguration, and during His agony in Gethsemane. He was the first of the Apostles to suffer martyrdom, being killed with the sword by command of Herod Agrippa I. at Jerusalem A.D. 44. (Acts 12 : 2).

James, the son of Alphaeus, also spoken of as James the *Less*, is sometimes claimed as identical with James the Just (see Chapt. 4), but the weight of evidence seems against it. We know nothing of his history except that according to tradition he labored in Egypt where he suffered martyrdom by crucifixion, in the city of Ostrakine (quoted from Sieffert in Schaff-Herzog Encycl.).

Andrew, the brother of Simon Peter, was one of the first of Christ's disciples. Nothing is definitely known of his labors. Tradition says he preached the Gospel to the Scythians on the Black Sea, and to have suffered martyrdom by crucifixion at Patræ in Achaia.

Philip was of Bethsaida, the city of Andrew and Peter. He is mentioned a number of times in John's Gospel and in the list of the Apostles in Acts 1 : 13, then disappears from history.

Bartholomew (the son of Talmai), whose name was also Nathanael, was a native of Cana, in Galilee. No account is given in the New Testament of his work. He is said to have preached the Gospel in India and other parts of Asia and suffered martyrdom at Albanapolis in Armenia.

Thomas, called Didymus, *i.e.* twin, is said to have done missionary work in India after laboring for some time in Persia. Ancient Christian congregations exist on the Malabar coast of India calling themselves **Thomas Christians**. He is said to have suffered martyrdom by being pierced by a lance.

Matthew, who was a publican named Levi at Capernaum, is the author of the Gospel which bears his name. He is said to have labored for fifteen years in Jerusalem after the Ascension, and then in other countries, especially Ethiopia.

Simon the Cananæan, or Zelotes (because he had belonged to a sect called Zealots), was a native of Cana in Galilee. The most reliable authorities make him bishop of Jerusalem after the death of James the Just, and that he directed the affairs of the Church at Pella, to which place the Christians fled before the destruction of Jerusalem. He is said to have suffered martyrdom by crucifixion at the age of 120.

Judas Lebbæus, or Thaddæus, was a brother of James the Less. Nothing is known of the death of this apostle and tradition is contradictory as to his labors.

Matthias was chosen by the eleven to fill the place of the traitor Judas Iscariot. His life is hidden in obscurity.

CHAPTER III.

THE APOSTLE PAUL.

PAUL'S BIRTH AND EDUCATION. CONVERSION. MISSION-
ARY JOURNEYS. IMPRISONMENTS. EPISTLES.
THE APOSTLE'S DEATH.

THE name of PAUL was originally **Saul**. He was of Tarsus in Cilicia of the tribe of Benjamin, a learned man, who, according to Jewish custom, had the trade of a tent-maker, and a Roman citizen. Being born in Tarsus, a university town, he was familiar with Grecian culture. He received his education in the Law and in the traditions of the Elders at Jerusalem under Gamaliel, a pupil of the celebrated Hillel. Saul was a man of great zeal; believing that the preaching of Christ was a blasphemous attack on the God of Israel, on Moses and the Jewish nation, he became the most ardent persecutor of the Christians. After the stoning of Stephen (Acts 7:54-83) "he made havoc of the Church" (Acts 8:3). In his blind zeal he went to Damascus to bring the confessors of Christ bound to Jerusalem. But mightier than the rage with which he persecuted Christ and His confessors, was the divine love which followed him, a goad against which it was hard for him to kick. The sudden appearance of the risen Lord in a shining light from heaven at midday before the gate of Damascus cast him into the dust (Acts 9:1-19). All the force of his

spirit and strength of his will is now devoted to the service of Christ. He is enrolled as an apostle by direct call of the Lord, who sent him as a missionary to the Gentiles. He was baptized in Damascus, spent three years in retirement in the desert of Arabia (Acts 9, Gal. 1 : 17), then went to Jerusalem, where he made the acquaintance of Peter and spent two weeks with him. By Barnabas he is brought from Tarsus, whither he had gone from Jerusalem, to **Antioch**, from which point as a centre he makes three missionary journeys.

The First Journey (A.D. 45-49).—Antioch, in Syria, was the scene of Paul's first labors. Here he, together with Barnabas (Acts 13 : 2, 3), was specially called by the Holy Ghost for the work of carrying the Gospel to the Gentiles. In company with Barnabas and John Mark, he set out from Antioch and went to the Island of Cyprus, where they began to preach the Gospel. They passed through the island, whose Roman Governor, Sergius Paulus, became the Apostle's first convert, and then sailed to the mainland of Asia Minor, arriving at Perga in Pamphylia. Here Mark left them, and returned to Jerusalem, whilst Paul and Barnabas continued their journey to Antioch in Pisidia, to Iconium, Lystra, and Derbe, and then returned to Antioch. The Lord by signs and wonders gave testimony to their preaching, and notwithstanding the contradiction and persecution of hostile Jews (Acts 14 : 2, 19), they founded churches in all the above cities. (The first Synod at Jerusalem A.D. 50. Acts 15.)

The Second Missionary Journey (A.D. 51-54).—Paul again set out from Antioch, taking Silas with him, and



ST. PAUL ON MARS HILL.

went to Asia Minor, while Barnabas and John Mark sailed for Cyprus (Acts 15:36-39). At Lystra he took Timothy into his company. He traveled through Phrygia and

Galatia establishing churches. At Troas a night vision (Acts 16 : 9) induced him to sail to Europe, where he gathered the first European congregation at Philippi and where he was imprisoned with Silas (Acts 16 : 11–34). He founded Christian congregations at Thessalonica, Berea, and Corinth. On the way to Corinth he passed through Athens, where he preached on Mars Hill. He spent a year and a half at Corinth, where he wrote the First and Second Epistles to the Thessalonians. He then returned by way of Ephesus to Jerusalem and Antioch, where he made only a short stay before setting out on his third missionary journey.

The Third Missionary Journey (A.D. 54–58).—Paul, in company with Luke, Titus, and Timothy, set out from Antioch and came to Ephesus, which he made for three years the centre of his missionary labors. He then revisited the churches in Greece and remained three months in Corinth. At Ephesus he wrote the Epistle to the Galatians and the first Epistle to the Corinthians. From Macedonia he wrote Second Corinthians, and during a sojourn of three months at Corinth he wrote the Epistle to the Romans. He returned by way of Miletus, where he took his departure from the elders of Ephesus (Acts 20 : 17–38), and continued his journey to Jerusalem where bonds and imprisonment awaited him.

Paul's Imprisonments (A.D. 58–63).—When he had been at Jerusalem about a week, a number of fanatical Jews raised an uproar against him and would have killed him had he not been rescued by Claudius Lysias, the Roman tribune. He was sent to Cæsarea under a strong Roman guard, where he was kept in prison two years

awaiting his trial (Acts, chaps. 24 to 26). He appealed to Cæsar as a Roman citizen, and was sent as a prisoner to Rome. He had a stormy voyage and was shipwrecked, arriving at Rome in March, 61. He was allowed to live under guard in his own lodgings for two years and to receive his friends. Here he wrote the Epistles to the Colossians, Ephesians, Philippians, and to Philemon. After this period he was probably set at liberty, when he made another visit to the East, wrote the First Epistle to Timothy and the Epistle to Titus. He then, according to the opinion of eminent scholars, made his long-wished-for visit to Spain (Romans 15 : 24), was imprisoned in Rome a second time, wrote Second Timothy, and was beheaded A.D. 67. Thus ended the earthly career of this apostle of victorious faith.

CHAPTER IV.

THE APOSTLES' ASSISTANTS AND CO-LABORERS.

JAMES THE JUST, BARNABAS, MARK, LUKE, TIMOTHY,
TITUS, APOLLOS, PHILIP, PHŒBE.

AMONG the most important of the assistants and co-laborers with the Apostles mentioned in the New Testament, were James the Just, "the brother of the Lord," John Mark, Luke, Timothy, Titus, Silas, and Apollos ; to whom may be added Jude, brother of James the Just, and author of the Epistle which bears his name.

James the Just is, by many historians and some of the Church fathers, identified with James the son of Alphaeus or James the Less, but the weight of evidence seems to be against that supposition. He is called "**the brother of the Lord,**" and not one of the twelve Apostles. In John 7, the brethren of Jesus are represented as still unbelieving, more than two years after James the son of Alphaeus had been called as an apostle. He was at the head of the Church in Jerusalem, to which position he seems to have come after the martyrdom of James the son of Zebedee, A.D. 44. He was a representative of the conservative Jewish party at the Council or Synod held to determine in how far the Gentile Christians should be required to conform to Jewish rites, and gave the decision to which all agreed (Acts 15). Post-apostolic writers call him **the Just**, because he is represented as having prayed constantly at the temple for the forgiveness of the sins of his people. It is said he was asked to bear testimony against Christ at the Feast of the Passover from a pinnacle of the temple, but earnestly testifying in favor of Christ, he was cast down, stoned, and finally killed by a blow from a fuller's club. He wrote the Epistle of St. James, no doubt at Jerusalem.

Barnabas was a Levite from the Island of Cyprus. Three years after the conversion of St. Paul, Barnabas introduced him to the disciples at Jerusalem. He afterwards preached at Antioch. He was specially called to go with Paul to preach the Gospel to the Gentiles, and went with the latter on his first missionary journey.

John Mark was the son of a certain Mary who lived in Jerusalem. Her house was the place where the Christian

congregation often assembled. To that house Peter went after his deliverance from prison (Acts 12:12). John Mark accompanied Paul on his first missionary journey, but left him when they reached Perga, and returned home; for which reason Paul would not consent to his accompanying him when he started on the second (Acts 15:36-40). At a later period we find him with Paul at Rome. He was intimately associated with Peter, in whose company we find him at "Babylon," probably Rome (1 Pet. 5:13). He wrote the Gospel which bears his name (St. Mark) under the direction of Peter, so that his Gospel is sometimes called "the Gospel of Peter." Tradition says that he founded the Church in Alexandria in Egypt, where he suffered martyrdom.

Luke was a Gentile by birth and was probably from Antioch, and one of the earliest converts of that first church of Gentile Christianity. From the incident recorded Luke 24:13-31, where he mentions Cleopas, it has been inferred that he was the other one whose name is not given. He was a companion of Paul, who calls him "the beloved physician," in his second missionary journey, and again on his last journey to Jerusalem. He accompanied the Apostle on his voyage to Rome, and remained with him to the end of his first Roman captivity. He wrote the Gospel of "**St. Luke**" and the "**Acts of the Apostles.**"

Timothy was a native of Lystra. His father was a Greek and his mother a Jewess. His mother Eunice and his grandmother Lois had taught him the Holy Scriptures. He became a convert to Christ during Paul's first missionary journey, and joined Paul's company during the

second. From that time he was one of the great Apostle's most constant companions, and his most beloved scholar and faithful co-laborer. He was bishop at Ephesus, and Paul addressed two Epistles to him, 1 and 2 Timothy.

Titus was of Gentile birth, but became a Christian through the influence and teaching of Paul, who entrusted to him the supervision of the Church on the Island of Crete. While there he received a letter from Paul—the “Epistle to Titus.” He is said to have died there at an advanced age.

Silas, also called Sylvanus, was one of the leaders in the Church at Jerusalem. He was appointed as a delegate by the Synod held at Jerusalem (A.D. 51) to accompany Paul and Barnabas on their return to Antioch with the decree of that body. He accompanied Paul on his second missionary journey and was imprisoned with him at Philippi. We finally find him with the Apostle Peter (1 Pet. 5 : 12).

Apollos was a native of Alexandria. At Ephesus he became acquainted with Aquila and Priscilla, a Christian couple who had been obliged to flee from Rome. By them he was more fully instructed in Christian knowledge. He was mighty in the Scriptures, a friend of Paul and working with him in the same cause at Ephesus and Corinth. Nothing is definitely known of his later labors. It has been supposed by some, including Luther, that he was the author of the “Epistle to the Hebrews.”

Philip was one of the seven deacons chosen by the congregation at Jerusalem (Acts 6 : 1–6). By the persecution which followed the martyrdom of Stephen, he was compelled to flee from Jerusalem. He preached the

Gospel at Jerusalem and baptized the Ethiopian eunuch (Acts 8). He labored in Ashdod and later dwelt in Cæsarea (Acts 21 : 9), where Paul and his company, on their way to Jerusalem, found shelter and rest for some days.

Phœbe was a deaconess at Cenchreæ, the eastern harbor of Corinth. She was the bearer of Paul's letter to the Romans. He praises and commends her for her labors of love (Rom. 16 : 1, 2).

CHAPTER V.

THE FIRST CHRISTIANS.

THE APOSTLES' TEACHING. CHARACTER OF THE EARLY
CHURCH. EFFECTS OF CHRISTIANITY ON THE
PEOPLE. CHRISTIAN WOMEN.
CHRISTIAN UNITY.

THE first Christian congregation was most intimately connected with the twelve men whom the Lord had chosen. The teaching of the Apostles was very simple. They testified to what they had seen and heard of Jesus, to His love, His sufferings, His death and resurrection. They exhorted all, with the greatest earnestness, not to despise the salvation offered to them, but to repent and to believe in Jesus. Daily there were added to the Church such as should be saved. The multitude of them that believed were of one heart and one mind. These first Christians constituted a true and pure congregation of

believers, and proved by their walk that a change had taken place in them, that they were new creatures in Christ Jesus. Wealthy members of the Church sold their houses and lands, and put the money thus received into the treasury to assist in supporting the poor and needy. Particular men, called Deacons, were chosen to take charge of the alms and of their proper distribution.

In the early Church the principle of love actuated the Christians wherever congregations were founded, and broke down the walls of prejudice and hatred between the different nationalities. Jews and Gentiles, Greeks and Samaritans were united in brotherly harmony, so that the whole Apostolic Church was of one heart and one soul. There were temporary disagreements, but the spirit of harmony constantly gained the victory. There was mutual sympathy between the Churches, composed of Gentile Christians in Europe and Asia Minor, and the congregations at Jerusalem and in other parts of Palestine, composed mostly of Jewish converts; and when the latter were in need, a generous collection was sent from Corinth, Galatia, and other points to relieve their want. The Christians all felt themselves to be brethren of common origin and a common destiny, and they endeavored to "keep the unity of the spirit in the bond of peace."

As long as the Apostles were present with the congregations, they had sole charge of the office of the ministry of the Word. They ordained special assistants to this office, who were called Elders or Bishops. Church discipline was exercised for the purpose of preserving pure doctrine and true Christian conduct. This was necessary, for even in Apostolic times we see evidences of corruption,

Hypocrisy (see Acts 5) and discord (Acts 6) crept into the mother-congregation at Jerusalem; but the former was punished by the terrible judgment of God, and the latter was overcome by the exercise of true Christian love. Whoever openly gave offense and would not repent when admonished of his wickedness, was excluded from the congregation; on the other hand, such as were sorry for their sins were again restored.

The first effect of Christianity was to transform the life of the individual. The Apostles and early Christians though by no means perfect, rose to a morality and piety far above the greatest heroes of heathen virtue and even of the most exemplary Jews. The Gospel transforms and elevates all classes of society. The women of the New Testament stand in sharp contrast with the position women held in the heathen world. Christianity gave to woman her true moral dignity and importance and opened to her a field for the noblest and loveliest virtues. Next to the Virgin Mary, the mother of our Lord, we have a group of women around our Christ, devoted to His service and ministering to Him with the gifts of their love. We find them last at the cross and first at the open sepulchre on the morning of the resurrection. From that time on we find the Christian woman to be the faithful servant of the congregation in devotion to the Church and in works of Christian charity.

The public services of the Church were at first held in the halls of the temple, and afterwards in private houses. Every day the Christians assembled to hear the Word preached and to unite in prayer. But especially on "the Lord's Day," the day of the resurrection (our Sunday),

did they assemble with one accord, celebrating the Holy Sacrament of the Lord's Supper and strengthening each other in the faith. They were called by the Jews "Nazarenes," because they believed in Jesus of **Nazareth**, and the Gentiles gave them the name **Christians**, because they professed to be the followers of Christ.

The unity of spirit of the first Christians presents a wonderful phenomenon over against Judaism and heathendom, when we consider the continued existence of the life-giving power of the Gospel. Christianity alone could unite man into a common brotherhood, because it is the power of God. In the history of the Christian Church one century tells it to the succeeding one that the Christian religion alone is the religion which God has given for the salvation of the world. There are religions, but there is but one **TRUE RELIGION**.

CHAPTER VI.

THE DESTRUCTION OF JERUSALEM.

REBELLION OF THE JEWS. VESPASIAN IN PALESTINE.

THE SIEGE OF JERUSALEM BY TITUS. UPRISING

UNDER THE EMPEROR JULIAN.

AS the Gospel began to spread, that which Jesus had foretold His disciples went more and more into fulfillment. The followers of Christ were persecuted by both the Jews and the Gentiles. Moreover, the other prophecy of our Lord, concerning the terrible judgments of God upon Jerusalem, was also fulfilled.



JERUSALEM.

The Jews regarded themselves as God's chosen people who came into possession of their land by divine promise and guidance. They despised the Gentiles and sought at every point of their history, when under Gentile dominion, to rid themselves of the rule of their oppressors. Hence subjection to Roman rule became a more and more intolerable burden, which led to repeated revolts. At last in the month of May, A.D. 66, an organized rebellion broke out against the Romans. Religious fanaticism, inspired by the recollection of the heroic achievements of the Maccabees, blinded the Jews against the inevitable failure of this mad and desperate revolt. But it was of God; the cup of their transgression was full. The Christians, being forewarned, remembering the Lord's admonition, forsook the doomed city in good time and fled to the town of Pella, beyond the Jordan, in the north of Peræa. The Roman Emperor Nero sent Vespasian with an army to Palestine, who soon suppressed the insurrection in Galilee and Samaria.

When, after the death of Vitellius, Vespasian was himself proclaimed Emperor by his army, he transferred the chief command of the army to his son Titus. Titus had an army of not less than eighty thousand trained soldiers with whom he besieged Jerusalem, planting his camp on Mount Scopus and the adjoining Mount Olivet. In April, A.D. 70, immediately after the Passover, when Jerusalem was filled with strangers, the siege began. Titus demanded the surrender of the city, but it was refused. A most horrible famine ensued. On several occasions the humane Titus offered peace, but in vain—the Jews were determined not to surrender. Thereupon he stormed and

destroyed the city, and the beautiful temple, which Titus desired to save, was burned to the ground. This took place on the 10th of August in the year A.D. 70. "No



TRIUMPHAL ARCH OF TITUS.

one," says Josephus, "can conceive a louder, more terrible shriek than arose from all sides during the burning of the temple. The shout of victory and the jubilee of the legions sounded through the wailings of the people, now surrounded with fire and sword, upon the mountain and

throughout the city. The echo from all the mountains around increased the deafening roar. Yet the misery itself was more terrible than this disorder. The hill on which the temple stood was seething hot, and seemed enveloped to its base in one sheet of flame. The blood was larger in quantity than the fire, and those that were slain more in number than those that slew them. The ground was nowhere visible. All was covered with corpses; over these heaps the soldiers pursued the fugitives."

The prophecy of Christ was fulfilled. One million and one hundred thousand were slain during the siege, and eleven thousand perished from starvation shortly afterwards. Ninety-seven thousand were carried away captive and sold into slavery or sacrificed in gladiatorial shows, and many left their wasted fatherland.

At a later period, A.D. 132, the Jews made still another attempt to throw off the Roman yoke. After about half a million of men had lost their lives and Palestine was completely devastated by the army of Hadrian, this revolt was also suppressed, and the Jews were forbidden, upon pain of death, to enter the holy city.

Two hundred and thirty years after this last uprising, the Emperor Julian, who was a bitter enemy of the Christians, desired to frustrate the prophecy of our Lord concerning Jerusalem (Mat. 23 : 37, 38) by permitting the Jews to return and rebuild the temple; but the building was destroyed three times by earthquakes and fire. The Jews, terrified by the phenomenon, were finally scattered abroad.

CHAPTER VII.

CONSTITUTION AND WORSHIP OF THE CHURCH.

DISTINCTIVE CHARACTER OF THE WORSHIP. OBSERVANCE OF THE LORD'S DAY. CELEBRATION OF THE LORD'S SUPPER. ADMINISTRATION OF BAPTISM. THE MINISTRY.

CHRISTIAN worship, in its distinctive character, first appeared on the day of Pentecost. Its purpose is not only the edification of believers, but it reaches out to those yet without to attract and lead them to Christ. At first the Christians at Jerusalem assembled in the porches around the temple-courts, and also in the members' houses. Stephen preached in the Synagogue to the hostile Jews to win them to Christ, and it was Paul's custom always first to go to the Synagogue to preach the Gospel. Among the Jewish Christians, in Palestine at least, the worship conformed to the forms of their fathers. They observed the Sabbath and the Mosaic ritual, but celebrated in addition the Resurrection of the Lord (Sunday) and the Holy Supper.

While the Apostolic Church generally observed the Jewish usage with respect to the Sabbath and hours of prayer, after the destruction of Jerusalem the sole observance of the first day of the week as the Lord's Day (of resurrection) for public worship, instead of the Sabbath, came more and more into practice. In the second century

it was universally observed, not on the ground of a particular command indeed, but by the free spirit of the Gospel.

That the worship of the Gentile Christian congregations established by the Apostle Paul, took from the beginning a more independent form than was the case with Jewish Christians, seems obvious. Instead of the Sabbath they observed the Lord's Day in commemoration of the resurrection of Christ and of the outpouring of the Holy Ghost. In their worship Psalms and hymns were sung, selections from the Old Testament Scriptures were read, and later, after the New Testament writings appeared, portions of the Gospels and Epistles, and the Word was expounded. That the order followed the general idea of the Synagogue worship seems obvious from the liturgical spirit of the ancient Church. At first the Lord's Supper was celebrated every day (Acts 2 : 46), which, however, when the multitude of Christians increased, soon led to abuses and became impracticable. Later it was celebrated every Lord's Day (Acts 20 : 7). The Apostle Paul required Christians to prepare themselves for the Lord's Supper by earnest self-examination. This caution, together with the words of Jesus (Mat. 18 : 18 and John 20 : 23), gave rise to the service of Confession and Absolution, now commonly called the "preparatory service."

Baptism in the name of the Father, and of the Son, and of the Holy Ghost, as instituted by Christ, became the initiatory rite into the Christian Church. The first administration of Baptism took place on the day of Pentecost, when three thousand were baptized. That it was administered to children seems clear from the commission,

Mat. 18 : 19, 20, where Christ commands that all nations should be baptized, which certainly includes the children belonging to the nations ; from the word of Jesus to Nicodemus, John 3 : 5, and of Peter, Acts 2 : 39, and from the universal practice of the early Church.

Christ called the Apostles to be the first ministers of the Word. They ordained Elders in the different local churches, who, from the nature of their office, were also called Bishops. The terms Presbyter, or Elder, and Bishop are synonymous. The early Church knows nothing of a distinction of office, and no such thing as an Apostolic Succession, as the office of Apostle ceased with the death of the Apostles. To the Elders or Bishops belonged the direction of public worship, the administration of the sacraments, and the care of souls. They were inducted into their office by the laying on of hands of the Apostles or by their fellow-presbyters. The office of Deacon was instituted (Acts 6) for the express purpose of looking after the temporalities of the congregation, especially the care of the poor and the sick, but it was not confined to that, for we see Stephen and Philip with much power preaching the Gospel. The election of Presbyters, or Bishops, and Deacons was committed to the individual congregations. High as the sacred office of necessity is, it was separated by no impassable chasm from the body of believers. The universal priesthood was everywhere recognized. From Rom. 16 : 1 we see that the office of Deaconesses, who took charge of Christian females, existed. This office has been revived during the last century and exists especially in the Lutheran Church, accomplishing a vast amount of good in relieving distress and saving the erring.

II.—THE ERA OF PERSECUTION.

A.D. 100—323.

CHAPTER VIII.

UNDER THE ROMAN EMPERORS.

CAUSES OF THE PERSECUTION. UNDER NERO. MARCUS
AURELIUS. DIOCLETIAN. THE
CATACOMBS.

BEFORE the Saviour's crucifixion He told His Disciples : " Behold I send you forth as sheep in the midst of wolves. They will deliver you up to councils, and in their synagogues they will scourge you ; yea and ye shall be brought before governors and kings for My sake, for a testimony to them and to the Gentiles. And brother shall deliver up brother to death, and the father his child : and children shall rise up against parents and cause them to be put to death. And ye shall be hated of all men for My name's sake : but he that endureth to the end, the same shall be saved." These words went into fulfillment already when Stephen was stoned and the Jews broke out in violent persecution against the Christians. Soon it was taken up by the Gentiles, first under the monstrous tyrant Nero, then under other emperors,

the most noted being Domitian, Trajan, Marcus Aurelius, Septimus Severus, Decius, and Diocletian. These persecutions continued with interruptions for nearly three hundred years. Many of the persecutions were of a provincial and local character, but two, under Decius and Diocletian, were imperial and extended throughout the empire.

The causes of the persecution by the Roman government are to be found in the fact that the Roman State was thoroughly interwoven with heathen idolatry and made religion a tool of its policy. Moreover, since the Christians neither worshiped visible gods nor offered sacrifices, they were looked upon by the heathen as despisers of the gods. As long as Christianity was regarded as a mere sect of Judaism, it shared the legal protection of that ancient national religion. As soon, however, as it was understood to be a **new** religion, at the same time claiming to be the only true one, destined to supplant all others, and that it gathered its converts from among every people, it threatened the very existence of the Roman state religion and could no longer be tolerated. It was a struggle of the sword and the cross, between which there could be no compromise. It was a war of extermination between universal heathenism and Christianity. Upon the outcome of the conflict depended the future of the world's history. It was a struggle in which the prince of darkness made a last desperate effort by means of fire and sword to dethrone Christ and hold the world forever beneath his sway. At length the old Roman State religion was exhausted and Christianity triumphed. The cross took the place of the Roman eagle.

The first persecution began under the Emperor Nero A.D. 64. This bloodthirsty tyrant is said to have set fire to the city of Rome. For nine days the conflagration continued and laid two-thirds of the city in ashes. He threw the whole blame on the Christians and persecuted them with diabolical fury. He conceived the most terrible tortures with which to punish them. Some were sewn in bags, covered with wax and pitch and fixed on



NERO

poles in the ground in long rows, and set on fire to light the way of the Emperor as he passed by. Others were sewn in skins of wild beasts and thrown to the dogs to be torn in pieces for the amusement of the people.

The second violent persecution occurred during the reign of Domitian (81-96), a blasphemous tyrant, under whom it is said that Andrew, Mark, and Onesimus were martyred. Trajan (98-117) was one of the best of Roman emperors, but, being wholly ignorant of the nature of

Christianity, he pronounced it a proscribed religion. During his reign some of the noblest confessors received the martyr's crown.

Under Marcus Aurelius (161–180) persecution raged with great fury. The same can be said of the reign of Septimus Severus (193–211). Then there was a period of rest for nearly fifty years in which the Church spread rapidly, but moral zeal and brotherly love relaxed, until a mighty storm broke loose under the following reigns.



THE COLOSSEUM.

Decius Trajan (249–251) resolved to utterly root out the Church as a seditious sect. Persecution raged throughout the whole empire. All sorts of methods were employed to move the Christians to apostatize. Many fell back into heathenism, but thousands stood firm and received the martyr's crown. Under Gallus (251–253) the persecution did not abate, and not until after the reign of Valerian (253–260) was there temporary quiet.

The Church had rest now for forty years when the last and most violent persecution burst forth, which may be termed the death-struggle of heathenism. A celebrated writer says: "The fiendish cruelty of Nero, the jealous fears of Domitian, the unimpassioned dislike of Marcus, the sweeping purpose of Decius, the clever devices of Valerian, fell into obscurity when compared with the concentrated terrors of that final grapple, which resulted in the destruction of the old Roman Empire and the establishment of the Cross as the symbol of the world's hope."*

Diocletian (284-305) during the first part of his reign respected the toleration granted the Christians. In 303 he issued in rapid succession three edicts, each more severe than the preceding. The chief instigator of this last persecution was Galerius, son-in-law of the Emperor and co-regent, who prevailed upon him to command that all soldiers in the army should take part in the sacrifices, a measure by which he obliged all Christians to leave the ranks. Sometime afterwards an edict was issued which forbade all Christian meetings, and ordered that the churches should be pulled down, the sacred writings destroyed, all Christians deprived of their offices and civil rights, and that all who would remain obstinate in their profession of Christianity should be threatened with torture and death. The result of this was that many proved faithless, preferring the earthly life to the heavenly. But as the persecution raged the zeal and fidelity of the Christians increased, and even boys and girls showed amazing firmness. The number of martyrs can not be estimated with any degree of certainty, but must have been very great.

* Arthur James Mason, "Persecution of Diocletian."

“Eusebius was a witness of this persecution in Cæsarea, Tyre, and Egypt, and saw with his own eyes, as he tells us, the houses of prayer razed to the ground, the Holy



DIOCLETIAN.

Scriptures committed to the flames on the market-places, the pastors hunted, tortured, and torn to pieces in the amphitheatre. Even the wild beasts, he says, at last

refused to attack the Christians, as if they had assumed the part of men in place of the heathen Romans; the bloody swords became dull and shattered; the executioners grew weary, and had to relieve each other; but the Christians sang hymns of praise and thanksgiving in honor of Almighty God, even to their latest breath."* At last the force of persecution was spent. Galerius, afflicted by a terrible disease, saw the weakness of all human might, and shortly before his death, in 311, he issued an edict of toleration. Constantine the Great, having become master of Italy, issued an edict ordering the restoration of all church property to the Christians at the expense of the imperial treasury. With Constantine Christianity was triumphant.

The Catacombs were the burial-places of the Christians at Rome during the great persecutions, and to a considerable extent afterwards until the beginning of the fifth century. It was formerly believed that the Roman catacombs were merely subterranean quarries which had been abandoned and were then used by the Christians, when the persecutions raged, for secret burial. That some had been quarries is plainly evident, from their irregularity of outline, but it is also clear that the majority were constructed as burial-places and were so used from the beginning of the Christian Church in Rome. The entrance to the catacombs was at first conspicuous, but when the times of persecution came the original entrances had to be covered up and new entrances made in some forgotten corner of an adjacent quarry, where they were not easily detected. When during the third century religious wor-

* From Schaff's History of the Christian Church.

ship was forbidden, the Christians assembled in the catacombs in chapels dug out for the purpose. There are fifty-four of those catacombs or cemeteries built under the hills just outside the gates of Rome. The galleries and corridors excavated in the tufa or soft stone, would, if stretched out in one continuous line, reach almost from



THE CATACOMBS.

Philadelphia to Chicago. It has been computed that they could house about six millions of dead.

After persecution ceased the catacombs were less and less used as burial-places, but they became places for pilgrimages and martyr worship. Costly basilicas were erected above the graves of the martyrs and the tombs richly decorated. The tomb of the learned Hippolytus, bishop of Rome, who suffered martyrdom about 235-239,

is described thus : "The walls of the little chapel were inlaid with slabs of Parian marble, and leaves of glittering silver ; and on the birthday of the martyr such a multitude of devotees thronged to the grave, that the narrow passages proved altogether incapable of holding them."

In a later period the catacombs became the mines from which relics were extracted for the churches throughout Europe. During the Counter-Reformation in the sixteenth century, when hundreds of churches were again taken from the Protestants, a catacomb, which had escaped the destruction of the Ostrogoths (537) and of the Longobards, was discovered (1578) as by accident, from which the altars of those churches were again furnished with relics. Many gems, utensils, and sarcophagi were found. Whatever relics remained in the catacombs were gathered during the eighteenth century and placed in the Christian Museum in the Vatican by Pope Benedict XIV.

CHAPTER IX.

FAITHFUL UNTO DEATH.

TERRIBLENESS OF THE PERSECUTIONS. IGNATIUS. POLY-
CARP. POTHINUS. BLANDINA. SANCTUS. PER-
PETUA. LAURENTIUS. CYRILLUS.
PANCRACTIUS.

IT IS impossible for us to conceive the full extent of the trials through which the Church passed during the first three centuries of its history. It was the test of Christianity, the crucible in which its character was tried, and the result proved to the world that it was of God.

Lactantius, one of the Church fathers and an eye-witness, writes about 315: "If I had a hundred mouths and a hundred tongues, and the most powerful voice in the world, it would still be impossible for me to describe all the deeds of violence which were committed, or to make mention of all the tortures which the ingenuity of the government contrived against the great multitude of innocent Christians." Men and women, young and old, maidens and matrons, persons of distinction, soldiers and mechanics, were compelled to suffer for the sake of Christ. Some secured the victor's crown by means of scourging and fire, others were at once executed by the sword, or after a brief period of torment. Everybody was at liberty to insult the Christians. Some struck them with clubs, others with rods; they were beaten with thongs and ropes. Sometimes Christians, with hands tied on their backs, were fastened to a wooden machine and all their limbs torn asunder.

The tormentors often lacerated the bodies of their victims with sharp nails. Others were hung up by one hand and all their joints wrenched apart; still others were hung up in chains in such a manner that their feet could not touch the ground, in order that the chains might continually be drawn tighter by the weight of the body. The bodies of many, even after death had ended their sufferings, were dragged about on the ground by the maddened heathen. A Governor remarked: "Let no one care for these Christians! they do not deserve human treatment." After a certain martyr had endured the rack, and been tormented with heated iron plates, the judge had him smeared over with honey, and with hands tied on his back

laid in the hot sun to be tormented with flies. Sometimes ten, thirty, sixty, and on one occasion one hundred men and women, together with their children, were executed in



IGNATIUS, BISHOP OF ANTIOCH.

various ways, in a single day. But the Christians suffered with the greatest steadfastness and patience. Yea, many rejoiced and sang hymns of praise even with their last

breath. It cannot be denied, however, that some Christians in their vain self-confidence, crowded themselves into the ranks of the martyrs, and many found it an easier matter to **die** for the Gospel, than to live according to its precepts.

Ignatius, Bishop of Antioch, a pupil of the Apostle John, was put to death under Trajan (107). The Emperor Trajan came to Antioch and threatened with persecution all who would not sacrifice to the gods. Ignatius was tried for this offense, and boldly testified before the Emperor that the gods of the heathen are nothing, that there is but one God who created heaven and earth, and only one Saviour, the only-begotten Son of God. Trajan condemned him to be thrown to the lions at Rome. He was immediately bound in chains, and, accompanied by ten soldiers, whom he denominated "ten leopards," was taken over land and sea to Rome. He was thrown into the amphitheatre. When he heard the lions roaring he said, "I am Christ's grain of wheat which must first be crushed by the teeth of wild beasts before it can become pure bread." The lions soon finished their work. The few bones which remained were buried in Antioch.

Polycarp, a pupil of the Apostle John, was Bishop in Smyrna. According to the latest research he suffered martyrdom under the reign of Antoninus in 155. The proconsul, impressed with his venerable appearance, demanded that he should deny his Lord and Saviour. This he steadfastly refused to do. "Eighty and six years," said he, "have I served Him, and He never did me wrong; how can I now blaspheme my King and Saviour?" The judge condemned him to be burned at the stake.

Upon his own request, Polycarp was not, as was customary, tied to the stake. With folded hands he stood erect close to the stake and praised Almighty God, the Father of



POLYCARP.

our Lord Jesus Christ, "that he was deemed worthy to be numbered among His martyrs, to drink the cup of Christ's sufferings, unto the eternal resurrection of the soul and the

body in the incorruption of the Holy Spirit." It seemed as if the fire refused to touch this faithful confessor. The flames rose about him on every side like a sail filled by the wind. Becoming impatient on this account, a soldier thrust him through with a sword and threw his body into the fire. The corpse was burned after the Roman custom, but the bones were preserved by the Church, and held more precious than gold and diamonds.

Pothinus.—Already at an early period numerous congregations of Christians flourished in Southern France. Through the commercial intercourse with Asia Minor the Gospel soon took root, particularly in Lyons and Vienne on the Rhone. Pothinus was bishop of Lyons and his successor was Irenæus. In 177, during the reign of Marcus Aurelius, persecution began to rage against these congregations. Bishop Pothinus, then ninety years of age, and just recovered from a sickness, was subjected to all sorts of abuse, being kicked and stoned and otherwise ill treated and then thrown into a dungeon, where he died in two days.

Blandina, a slave, showed almost superhuman strength under the most cruel tortures. Her constitution was so delicate that the Christians doubted whether she would have strength to remain steadfast. After being tortured from morning until night in every conceivable manner, the tormentors became exhausted, and declared that they could not conceive of any new torture that they could apply, and they could not comprehend how she could continue to live, as her whole body was torn and lacerated. But she continued to confess: "I am a Christian, and the wickedness which is imputed to Christians is slander." She was at last thrown to wild beasts in a net.

Sanctus, a deacon, was also most barbarously tortured ; but strengthened by Christ, he replied over and over again : “ I am a Christian ! ” Exasperated at this, his tormentors caused iron plates to be fastened to the most sensitive parts of his body and heated red-hot. Although his body presented one vast wound, and was so distorted as to no longer resemble the human form, he remained faithful in his confession. Several days later his body, all inflamed and much swollen and most painfully sensitive, was tormented anew. But even this could not move him ; on the other hand, by this second torture his body again assumed its natural form.

Perpetua.—At the beginning of the third century, under Septimius Severus, persecution raged in Egypt and North Africa. Among those imprisoned in Carthage was Perpetua, a woman of noble birth, whose babe had been torn from her breast, and a slave named Felicitas. Perpetua’s father was a heathen and did everything in his power to shake her resolution. Finally he visited her in prison, and, addressing her, said : “ Have pity, my daughter, upon my gray hair ! have pity upon your father, if ever I have been worthy of that name ! have pity upon your child which cannot outlive you ! Relent from the position you have taken, for if you are put to death we will be disgraced before all the people.” He kissed her hands, cast himself at her feet and called her no more his daughter, but his commander, the mistress of his fate. What courage does it not require in the name of Him whom we are to love more than father or mother to resist such affectionate appeals ! Perpetua and Felicitas

were cast to wild beasts at the next public festival, having first interchanged the parting kiss in hope of a speedy reunion in heaven, A.D. 202.

Laurentius.—Persecution raged furiously during the reign of the Emperor Decius, 249–251; yet in spite of it all, the Church prospered. Decius fell in battle. There was no abatement under Gallus, 251–253. His successor Valerian, 253–260, endeavored, first of all, to get rid of the clergy. The Governor in Rome was informed that the Christian congregation was in possession of untold riches. He summoned the deacon Laurentius before him and demanded from him the treasures of the Church. Laurentius replied: “Let me have a little time that I may bring all in proper order and to mark them one by one.” The Prefect allowed him three days. On the third day Laurentius gathered together all the poor who received their support from the congregation, brought them to the Prefect and said: “Come and see the treasures of our God: the whole court is full of vessels of gold.” The Prefect went out, and seeing only poor people in the court he cast upon Laurentius a look of anger. “What is it that displeases you?” said Laurentius. “The gold which you so eagerly desire is only miserable metal which entices to all manner of crime; the true gold is the Light of which these poor people are disciples. These are the treasures which I promised you; and, behold, here also are precious stones: these virgins and widows are the crown of the Church.” “Are you mocking me?” cried the Prefect. “I know you take pride in despising death, therefore you shall not die suddenly.” He now commanded that Laurentius should be stripped of his clothing

and fastened on a gridiron to be roasted alive over a slow fire. After he had lain for a considerable time with one side exposed to the fire, he said to the Prefect: "Have me turned around, as my one side is sufficiently roasted." When turned he looked toward heaven, prayed for the inhabitants of Rome, and gave up the ghost, August 10, 258.

Cyrellus.—Persecution spared neither class nor age. Even children patiently suffered and died for the sake of Christ. Cyrellus was a youth of Cæsarea, who constantly called upon the name of Jesus, and would not suffer himself to be prevented by threats and beating, from loudly confessing his faith. Some of the children of his own age persecuted him, and his own father drove him from home. The judge sent for him and said: "My child, I will forgive you, and your father shall again receive you into the family; it is in your power to be your father's heir, if you are wise and consider your best interests." The boy replied: "I suffer willingly, God will receive me; I am not sad that I was driven from home, I will receive a better dwelling-place. I do not fear death, for it only brings me to a better life." Having made this good confession he was bound and taken to the place of execution. The judge had secretly given orders that he should be brought back again, for he hoped that a sight of the fire would conquer his determination. Cyrellus, however, remained unmoved. When he was brought back, the judge, moved with pity, began his representations anew. But the youthful martyr replied: "Neither your fire nor your sword can harm me, for I am going to a better home, kill me quickly that I may soon be

there." When he saw those present weeping, he said: "You should rather rejoice; but you know nothing of the city to which I go." Thus unmoved, he went to meet death, to the astonishment of all the people, A.D. 260.

Pancratius was the son of a noble Roman who died as a witness for Christ. When the son, who was but sixteen years of age, also confessed himself to be a Christian, he was scourged until the blood flowed, and was then brought to the Emperor Diocletian, who expressed sympathy for the lad. But in spite of all threats on the one hand and all promises on the other, Pancratius remained unwavering in his faith. On the 12th of May, 305, more than one hundred Christians were cast to the lions in the amphitheatre at Rome. At last Pancratius was also brought forward; the floor of the amphitheatre was covered with blood and corpses, but he remained steadfast. At this moment a form was seen hastening through the crowd. It was his mother Lucina, who desired once more to see and bless her child. "Farewell, mother," said he, "we will see each other again in the presence of the Lord Jesus." She laid her hand upon his head and took her leave. Immediately the doors were closed and he stood alone. A gate was opened and a ferocious tiger sprang wildly into the arena and circled around his body. Pancratius raised his eyes to heaven in prayer; the tiger made a spring, the youthful martyr lay prostrate on the ground and his blood stained the white sand, A.D. 305.



PANCRATIUS.

CHAPTER X.

THE SPREAD OF THE CHURCH.

ITS MARVELOUS RAPIDITY. EARLY CHRISTIAN TEACHERS. CAUSE OF THE EXTENSION OF CHRISTIANITY. CONDUCT OF THE CHRISTIANS.

FROM the time the first Christian churches were planted the Gospel spread with wonderful rapidity. Heathenism had run its course and proved its impotency in elevating mankind. The Gospel came with the power of God to build up the Church on the ruins of heathenism. At the close of the first century it had already spread from India to Spain. The Apostle Paul had filled Asia Minor with the Gospel. Already in the second century a Christian ruler, Abgarus, is found in Edessa, the most important city in Northern Mesopotamia. Paul had also carried the Gospel to Europe. At the end of the first century the number of Christians is estimated at about half a million, which number was increased greatly from year to year. Tertullian (145–220) writes: “We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum. We have left nothing to you but the temples of your gods.” At the end of the second century, in spite of the violent persecutions inflicted on the Church, a conservative estimate places the number of Christians at 2,000,000.

The Apostles had long since gone to their reward, hence their tongues were silent, but their word remained. They continued to speak in their sacred writings, the Gospels and Epistles, which had become a precious legacy to the Church. As God had inspired the prophets to write the Old Testament Scriptures, so He enlightened the Apostles and Evangelists with His Holy Spirit to write the New, so that the pure and infallible Word might remain throughout all time.

From the time of the Apostles a chain of glorious teachers extended through the first few centuries of the Christian era. Among these was Clement, bishop of Rome (died A.D. 100), whose two Epistles to the Corinthians are among the most edifying of early Christian literature and one of the strongest evidences of the genuineness of the writings of the Apostle Paul. Ignatius, bishop of Antioch, died 115; Polycarp, bishop of Smyrna, died 155; Justin the Martyr, died 165; Irenæus, bishop of Lyons, died 202; Tertullian, presbyter in Carthage, died 220; Origen, teacher in Alexandria, died 254. These with many other men of God were busy in spreading the Gospel, either by preaching or by their writings. The utmost care was taken to preserve unity and purity of doctrine. Numerous errorists and fanatics arose at different periods, who had to be subdued to save the Church from corruption. Even such men as Origen and Tertullian were not altogether free from erroneous views.

The direct cause of the rapid spread of the Church was the divine power which manifested itself in the zeal and self-denial of Christian teachers and missionaries. The new life of the Christians was everywhere manifested by a

godly walk and conversation. Brotherly love abounded, showing a marked contrast between Christianity and heathenism. Love for the brethren impelled them to sustain the poor. The congregations realized that they were bound together as one brotherhood. The sick were carefully nursed, even if thereby the life of the attendants was endangered. When the heathen began to observe this they were utterly astonished, and said: "See how they love each other." When persecution raged, they, with a joyousness born from heaven, met martyrdom under the most horrible tortures. The blood of martyrs was the seed of the Church; and not infrequently did it happen that the executioners of Christian martyrs immediately followed them in similar sufferings for the Gospel. When in 251, a year after the great persecution under Decius, a terrible plague broke out in Carthage, Cyprian, the bishop of the Church, told the Christians that they must return good for evil, in consequence of which they buried great numbers of the heathen dead whom the terrified populace left lying on the streets.

As members of Christ the Christians refrained from the practices of the heathens. Especially did they shun all public amusements, such as dancing and the theatre. By this they protested against the heathen ideas which were associated with the stage. They also protested against the moral corruption which was associated with the stage and the dance, and which to this day is connected with such amusements to a degree which many are unwilling to admit. Whenever the Christians would engage in any important undertaking, they at first consecrated themselves with the Word of God and prayer. They took

pleasure in decorating their houses, furniture, and implements with Christian symbols, as, for example, a shepherd with a lamb, a dove, a fish, an anchor, a ring, a palm tree—all of which had some religious signification—and above all, the symbol of the cross. After they were permitted to build churches, they usually buried their dead about the church, as they desired to have them as near as possible to the sanctuary. Notwithstanding some deviations, the Christian congregations of those times present to us in the main a glorious picture of faith. The storms which raged around the Church caused the tree to become more and more firmly rooted. While the heathen were speaking of Christianity as already destroyed, God spake—and the dove of peace spread her wings and settled down upon the Church.

CHAPTER XI.

THE CELEBRATION OF PUBLIC WORSHIP.

ORDER OF WORSHIP. THE NEW TESTAMENT CANON.

BAPTISM. MODE OF ADMINISTRATION. APOSTLES

NO IMMERSIONISTS. BAPTISTERIES. INFANT

BAPTISM. LORD'S SUPPER. CHURCH

BUILDINGS.

THE arrangement in the Jewish Synagogue was followed by the Christian Church in the conducting of public worship. The reading of the Scriptures was the fundamental part of the service. Selections were made from the Old Testament and New Testament writ-

ings, as far as the latter were available. During the reading of the Gospel the congregation stood as a mark of respect. After the reading, one of the ministers delivered a practical discourse. Then followed the prayers and the celebration of the Lord's Supper. Already at a very early period a fixed liturgy was used, the congregation responding at the end of each prayer **Kyrie Eleyson, Lord have mercy.** The singing of hymns and psalms had their appointed place in the service from Apostolic times.

The collection of the books of the New Testament into one, forming the New Testament Canon, was not finally accomplished until the fourth century. They were all used in the churches to a greater or less extent from the time they were written, and in 150, Marcion collected the principal ones, though he accepted as canonical only ten Pauline Epistles and Luke's Gospel. About twenty years later all the books in the New Testament were recognized as of canonical authority except the Epistle of James, the Second Epistle of Peter, the Second and Third of John, and the Epistle of Jude.

The Peshito, the Syrian Bible version, dating to not later than the beginning of the third century, contains all the books of the New Testament except Second Peter, Second and Third John, Jude, and Revelation. Origen, the greatest of Church fathers in the third century, accepted all except James and Jude, although he called **James** a "holy Epistle." As the Church became better acquainted with those, at first less familiar Epistles, their divine authority became more and more generally recognized, and by the close of the fourth century the doubts which had

rested on some of the books of the New Testament had vanished. The most eminent Church fathers are a unit with respect to the authority of all the books of the New Testament as the Word of God, *e.g.*, Athanasius of Alexandria (d. 373), St. Ambrose (d. 379), Cyril of Jerusalem (d. 386), Gregory of Nazianzum (d. 389), Jerome (d. 420), Augustine (d. 430).

The Synod of Hippo Regius in Numidia (393) gives the list of books as now received ; and in 495 a Roman Synod prepared a decree, which was issued by Bishop Gelesius, by which was fixed the order in which the books of the New Testament are now arranged.

Public worship was conducted on the Lord's Day. Commemorating the Resurrection of Christ and the outpouring of the Holy Ghost, it was a day of joy, and the attitude in prayer was **standing**, while on other days it was generally kneeling. Soon distinctively Christian festivals were introduced which took the place of the Jewish festivals. The festival of Easter was of special significance, and was celebrated with great rejoicing. So deep and overpowering were the effects of the remembrance of Christ's sufferings, that it was felt insufficient to observe only one day. It was preceded by a season of mourning and repentance which was gradually fixed as of forty days' duration (Lent), and closed with Holy Week. Pentecost was celebrated in commemoration of the outpouring of the Holy Ghost. The regular observance of Christmas was instituted at a later date.

Baptism.—From the beginning Baptism was regarded as necessary in order to have part in the salvation of Christ. It was the condition for reception into fellowship

of the Church. It was inseparably connected with regeneration by the Fathers. All grown-up persons from among the heathen who wished for Baptism were called **Catechumens**, and as such had to undergo a preparatory training under a Christian teacher. After having been properly instructed, the catechumens were to prepare for baptism by prayer and fasting. They had solemnly to renounce the devil and all his works, and to make confession of their faith before the sacred rite.

In the early Christian Church Baptism was largely performed by immersion, except in the case of sick persons, when pouring or sprinkling was always employed. However, there was no particular stress laid on the mode as if there were special efficacy in the quantity of water used or the manner in which it was applied. The New Testament itself says nothing as to the manner in which the rite is to be administered, but lays all the stress upon its purpose as a "washing of regeneration." From the teaching of Christ and His Apostles we can draw no inference that Baptism is, or implies, immersion. In fact there is no direct reference to any single example where it was administered by immersion, but in nearly every case pouring or sprinkling is implied. The oft-quoted passage, Rom. 6 : 4, where reference is made to symbol-burial, is surely not meant by St. Paul to be an analogy of Baptism. The Apostle Paul was, if anything, extremely logical. But where is the logic in making burial in a rocky sepulchre analogous to immersion in water, and the resurrection of the Glorified Redeemer to the object coming out of the water? We cannot infer from the passage that Paul had in mind any reference to the **mode** of Baptism whatever. It has a spiritual application without reference to the manner of external administration, as seems clear from the teaching of the Apostle in general. That Paul and his associates baptized by affusion (pouring or sprinkling) does not admit of doubt, as is evident from the baptism of the Philippian jailor's family (Acts 16). It was after midnight. The jailor dared not leave his post at the prison, and yet we read he "was baptized, and all his **straightway**" (Acts 16 : 33). We cannot conceive of the jailor, with wife, children, and servants, marching out to the river, with Paul and Silas, perhaps at one o'clock at night, nor yet that a tank was provided and filled with water for the purpose of immersion. Yet they were baptized, and, as

is implied in every New Testament Baptism, by affusion. That immersion is not in the mind of St. Paul seems also very clear from his words to the Corinthians (I. Cor. 10:1, 2), where the passing of Israel through the Red Sea is made a symbol of Baptism. He says: "Our fathers were **under** the cloud and passed through the sea; and were all baptized unto Moses in the cloud and in the sea." But while they were in the sea, they were not in the water. The water stood a wall on both sides—the rain-clouds above them (Ps. 77:17) poured out water and the wind blew the spray from the heaps of water over them. They were baptized by sprinkling or pouring.

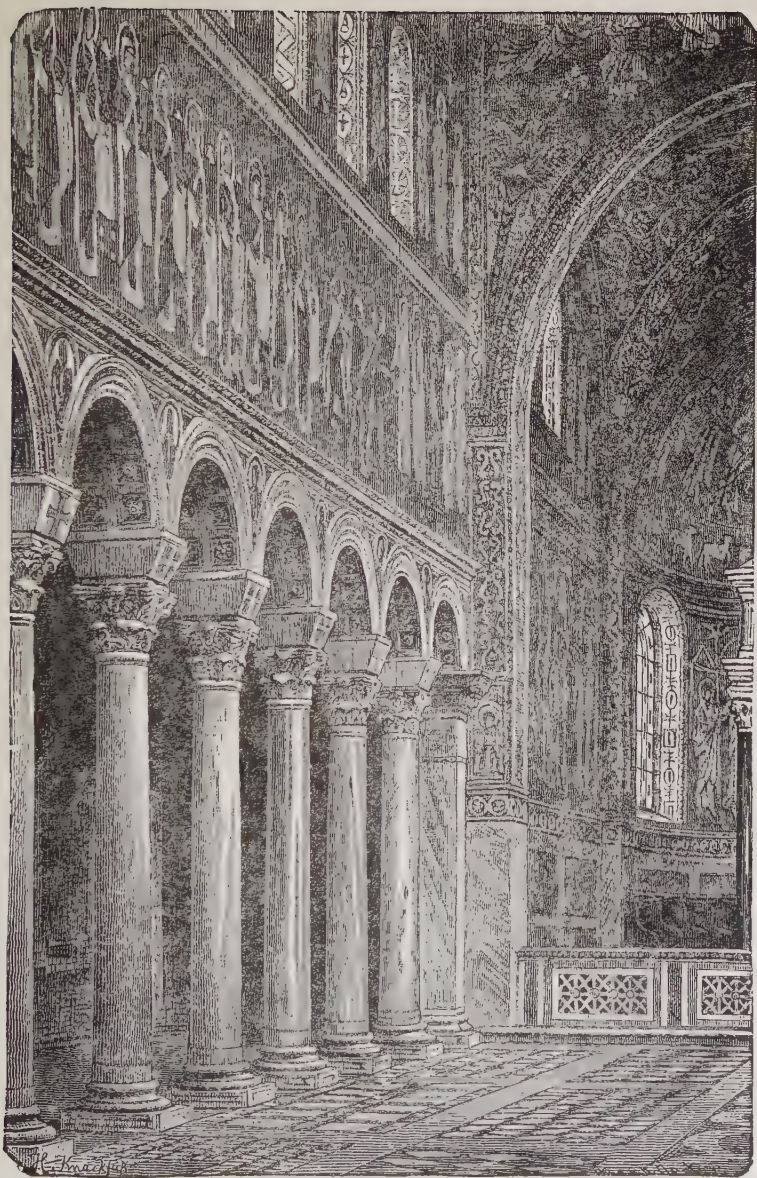
From the very character of Baptism, the effecting of spiritual renewal symbolized by the water which is applied to the individual, the Apostles were no immersionists. Christ had said that, as John baptized with water, so they should be baptized with the Holy Ghost and with fire. The Holy Ghost **fell** on them, was **poured out** upon them, and if there is any analogy between it and Baptism with water, the analogy is not found in immersion. Peter makes reference to the flood (1 Pet. 3:21) where Noah and his family were saved by water, making it a symbol of salvation through Baptism; but it is a fearful wresting of Scripture to make it imply immersion, since the inmates of the ark realized the water poured upon them from the sky, while the unbelieving world was immersed.

The stress which was at a later period laid on immersion must be traced to the tendency in man to exalt secondary matters to primary positions, and external forms to articles of faith. The Corinthians were in danger of exalting Paul, Peter, and Apollos above Christ by dividing into factions. Heresies of all descriptions soon abounded in the early Church through the substitution of human opinions for the spirit of the Gospel. The same tendency obtains in our day in numerous sects, in which forms of administration are exalted to articles of faith. It was not until the fourth century that baptisteries were first erected for the purpose of immersion, showing that immersion was not regarded as essential to baptism at an earlier period. It is certainly not the teaching of God's Word. The whole is summed up by an eminent author* as follows: "No person in the New Testament is shown, by word or fact, to be under water in the administration of Baptism. Sprinkling being used by inspiration to apply the blood of the type lamb of the flock, and to express the reception of the antitype blood of the Lamb of God, we have divine authority to apply the water, symbol of this antitype blood, by sprinkling; and no other essentially diverse way is authorized."

* J. W. Dale.

That Infant Baptism was practiced by the Apostles cannot reasonably be doubted. The commission Mat. 28: 19, 20, and the words of Christ to Nicodemus John 3: 5, clearly include all who are born into the world as in need of regeneration and proper subjects of Baptism. With this the practice of the Apostles, in the baptizing of whole families, corresponds. The prevailing belief in the early Church that Baptism was **necessary** to salvation, and that in the second century there were many old men and women who had been from childhood disciples of Christ, shows clearly that children were baptized. Polycarp, who died A.D. 155 at the age of eighty six or more years, who was born before the destruction of Jerusalem and may have been for twenty years a disciple of the Apostle John before his death, testified when at the stake with fagots piled around him, that for eighty and six years he had been a disciple of Christ, proving that he was baptized in tender infancy. The only opponent to Infant Baptism among the Church fathers was Tertullian, who in the later period of his life was heretical in his teachings, and who wrote about the beginning of the third century advising delay in the baptism of children. There was no question at all as to the general practice. That the baptizing of infants was not as prevalent at first as the baptism of adults, is self-evident, for it was a missionary Church and the parents must first become Christians before their children could be baptized. The same custom prevailed then as is practiced now by our missionaries in heathen lands.

The Lord's Supper.—At first the Lord's Supper was preceded by an **agape** or love feast, but already at the beginning of the second century it was omitted and the Sacrament became the culminating point of the religious service. It was administered to the communicants with the words, "The body and blood of Christ." When the sermon was concluded all who were not baptized, or who were under discipline, were dismissed, so that only the faithful might be present at the celebration. It was regarded as a most holy mystery and an indispensable food of eternal life. The body and blood of the Lord were regarded as in some mysterious way connected with the bread and wine, and those who in faith partook of it had intimate communion with Christ.



A ROMAN BASILICA.

Church Buildings, or houses for the special purpose of divine worship, were first erected toward the close of the second century. Until then private houses were used. They contained an altar for the celebration of the Lord's Supper and a desk for reading. During the times of persecution Christian worship was held in caves, in desert places, and in the Catacombs.

CHAPTER XII.

TEACHING OF THE CHURCH. TRUTH AND ERROR.

EARLY CHRISTIAN WRITERS. THE SCHOOL OF ASIA

MINOR. SCHOOL OF ALEXANDRIA. CLEMENT.

ORIGEN. SCHOOL OF NORTH AFRICA.

TERTULLIAN. CYPRIAN. HER-

ETICAL SECTS. GNOSTICISM.

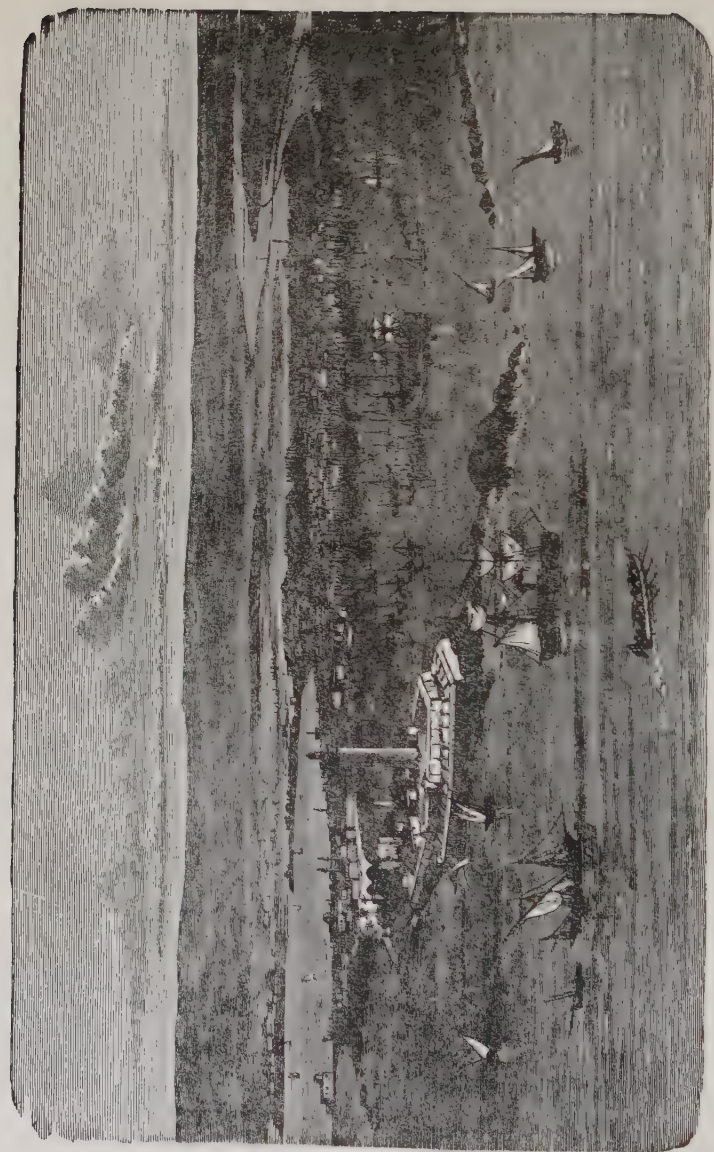
MONTANISM. APOSTLES'

CREED.

WHEN Christianity began to spread it had to face the intellectual acumen of the age, which was not of a mean order. The speculative philosophy of the Greeks had to be met with the simple story of the cross, which, in the eyes of the heathen world, was foolishness. During the first three centuries all the energies of the Church had to be engaged in defending Christian truth against the inroads of heathen and Jewish elements, which presented a strong front. The earliest Christian writers had enjoyed intercourse with, and instruction from, the Apostles. Their writings laid

special stress on a practical Christian life. But soon there arose a literary contest with heathenism which gave a more scientific character to Christian authorship. From this resulted a long series of works in defense of Christianity. The Church being widely scattered, and the elements entering into it being of most diverse character, both as to nationality and culture, different schools of thought arose, some having a Jewish and others a pagan coloring. This led to the early founding of schools of theology.

The School of Asia Minor was the first of which we have record. It has left a deep impression upon the Church, supplying some of its ablest teachers and defenders. It may be traced back to the labors of the Apostle John. Among his pupils were Polycarp of Smyrna, Papias of Hierapolis, Mileto of Sardis, and others. This school was distinguished for its strong adherence to the Bible, its unwavering faith, and the keenness of its writings against heresies. Its greatest representative is Irenæus, born about A.D. 115. He enjoyed the instruction of the venerable Polycarp, a pupil of the Apostle John. He went as a missionary into Gaul, where, after the cruel martyrdom of the aged bishop Pothinus, he was elected bishop of Lyons. He labored zealously with tongue and pen for the defense of the Church and the development of its doctrines. He was an enemy of all error and schism. Hippolytus was a pupil of Irenæus and the most learned scholar of the Church in the third century. His writings are numerous, defending purity of doctrine and vigorously opposing the heresies which threatened the Church.



ALEXANDRIA.

The School of Alexandria.—This city was the metropolis of Egypt, and the seat of Grecian and Jewish learning. It had a library of 400,000 volumes, the largest in the ancient world. Here the Jew Philo taught a combination of Old Testament faith with Platonic, Stoic, and Aristotelian philosophy. Here at a later period arose Neo-Platonism, the last attempt to resuscitate dying heathenism. Here was established at an early period a catechetical school for the purpose of preparing heathen and Jews for baptism. In the course of time this school grew into a theological seminary. The first superintendent of which we have any knowledge was **Pantænus** about 180. He was a converted Stoic philosopher. Pantænus was succeeded by his more eminent pupil **Clement of Alexandria**. Clement (died in 220) was a heathen, but impelled by a desire for knowledge he was attracted by the famous teacher Pantænus and converted. During the persecution of Septimius Severus, in 202, he left Alexandria and visited Jerusalem and Antioch. Up to the day of his death he wrote for the Church. He is the author of the beautiful children's hymn "Shepherd of tender youth," the oldest Christian hymn extant.

Origen, a pupil of Clement and his successor, was born in Alexandria. When still a mere boy he encouraged his father to suffer martyrdom, and he provided for his helpless mother and her six orphan children. He was a man of great zeal, and at the age of eighteen was already appointed a teacher in the catechetical school. His great learning and popularity aroused the envy of Demetrius, the bishop of Alexandria. This led him to leave his native city and travel to Palestine. He established a

school in Cæsarea which soon rivaled the one in Alexandria. He combined in himself all the learning of his age. During the Decian persecution he was imprisoned and finally died at Tyre in 254 in consequence of the fearful tortures he had calmly borne. Though a man of great piety and zeal for the Church, he was not free from heresy, and his writings show grave errors.

The School of North Africa (Carthage) represented in its tendency the opposite extreme to the Alexandrian. Its representatives rejected classical science and philosophy as apt to lead astray. Its first great teacher is Tertullian, the father of Latin Christianity, being the first eminent Church Father who wrote in that tongue. He was the son of heathen parents, born at Carthage A.D. 160. He received a liberal Græco-Roman education, and devoted himself to politics and law. The date of his conversion is not known, but it was between the thirtieth and fortieth year of his life. He was a man of great learning, of deep conviction, and full of glowing enthusiasm for the Gospel, defending it against heathen, Jews, and heretics. He was equally strict towards himself, showing great zeal against every kind of worldliness. He was the first to write against the baptizing of infants, and was not free from heresy, having joined the sect of the Montanists. He died in old age about 220.

Cyprian, also of Carthage, belonged to this school. He sprang from a noble and wealthy family and was born about 200. He was a man of commanding literary culture who long resisted the influence of the Gospel with which he was made acquainted by a worthy presbyter, Cæcilius. He received baptism in 246 and gave himself to the study

of the Bible and the writings of Tertullian, but kept clear of his extravagances. His kindness to the poor soon won for him the confidence of the congregation, and two years after his baptism he was chosen by the acclamation of the people bishop of Carthage. His life and writings give evidence of his firm adherence to the idea of one holy, visible Church. He suffered martyrdom under Valerian in 258, September 14.

Heretical sects arose during the second and third centuries which threatened the Church from within and led to violent controversies. The **Ebionites** were converts from Judaism who denied the divinity of Christ, and insisted on circumcision and obedience to the whole law of Moses as essential to salvation. They branded the Apostle Paul as an apostate and discarded his Epistles. They looked for Christ soon to come and reign in the earthly Jerusalem.

Gnosticism was the direct opposite of Ebionism. Where Ebionism made salvation depend on observance of the law, Gnosticism made it depend on speculative knowledge. Where the former denied the divinity of Christ, the latter denied His true humanity. Gnosticism had its root in the speculative philosophy of heathenism. It was the syncretism of the ancient Church and consisted in the bringing of heathen philosophy into Christianity.

Montanism, so-called after a certain Montanus, was a sort of ecstatic emotionalism which often grew into the wildest fanaticism. It asserted the continuance of prophecy, and ecstatic utterances were taken for divine inspiration. The Montanists believed in the speedy return of Christ to earth and looked with contempt on the present order of

things. They turned with horror from all the enjoyments of life and forbade women all ornamental clothing. They denied the possibility of a second repentance and refused to restore those who had lapsed, to the fellowship of the Church.

The errors referred to, together with other shades of heresy, threatened to undermine the Church and hence called forth the best talent of the Church to refute them. The Church possessed the truth in the Holy Scriptures which she handed down from generation to generation with scrupulous fidelity. It was necessary now to develop the substance of Christian truth, to fortify it on all sides, and to present it in the clearest light to the understanding. In the great battle for the truth the Church came forth triumphant.

The necessity of a summary of the faith of the Church soon made itself felt and grew out of the necessity of catechetical instruction and a public confession of faith by the candidates for baptism. At first no prescribed formula was binding on all believers, but gradually the faith of the Church as confessed and handed down by the Apostles took form in the creed, commonly known as the Apostles' Creed. It sets forth the Triune God, Father, Son, and Holy Ghost, and the order of revelation, beginning with the Creation and ending with the Resurrection and Eternal Life. At the end of the period of persecution the Church was firmly rooted in the world, resting on the indestructible foundation laid in the Gospel and set forth in its matchless Creed, and was prepared to move forward in the conquest of the world for Christ.

III.—THE ERA OF EXTERNAL QUIET.

323-590.

CHAPTER XIII.

CONSTANTINE THE GREAT.

CONSTANTIUS CHLORUS. CONVERSION OF CONSTANTINE.

WISE RULE OF CONSTANTINE. PROMOTION

OF CHRISTIANS. COUNCIL

AT NICÆA.

TO BE or not to be" was the great question with respect to the Christian Church in the preceding period of its history. Now it has changed, and the question "to be or not to be" respects heathenism. The reign of Constantine, with which this era opens, marks the passage of the Christian religion from under persecution by the secular government to union with the same. For three centuries Christianity had spread and gained victory after victory. It was the grain of mustard seed which grew into a mighty tree which was filling the earth. Heathenism is visibly disintegrating, and after one last struggle perishes as a State religion.

Constantine, called the **Great**, was the man for the times, and the times were prepared for him by God, who orders all things by His divine will. Constantius Chlorus,

the father of Constantine, previous to his death in 306, proclaimed him his successor in the Empire. He at first ruled only in Britain, Gaul, and Spain. The same year



CONSTANTINE THE GREAT.

in which he was proclaimed emperor, 312, Maxentius, a savage and bigoted heathen, in Italy, seized the reins of government. Having obtained a pretext, Maxentius

declared war against Constantine and prepared to invade Gaul, when Constantine at once set out at the head of a large and well-disciplined army, and marched into Italy, of which he became master in 312. Tradition says that he was suddenly converted to Christianity by a miracle. One day, towards evening, during his contest with Maxentius, he saw a shining cross appearing in the heavens above the sun, with the inscription, "In this conquer." He immediately adopted the cross as his standard. He was convinced of the superior claims of Christianity as the rising religion; but his conversion was more a change of policy than of moral character, and his baptism did not occur until twenty-five years later, shortly before his death.

In the same year in which Constantine was victorious and became sole ruler over the Western Empire he published an edict in which he gave liberty to all forms of worship, and in the following year by a second edict he granted the Christians not only free religious worship and the recognition by the State but also reparation of previously incurred losses. The banished were recalled, and confiscated estates were restored. A series of edicts followed. Christians were admitted to the offices of the State, both military and civil; ministers were exempted from all municipal burdens, and Sunday was to be celebrated by cessation of all work in public. In 323, Constantine, having defeated Licinius, who had reigned as emperor in the East, became the sole ruler in the great Roman Empire. The edicts which had been issued in behalf of the Christians were now extended to the whole realm, and the Roman world began to assume the aspect of a Christian State.

Constantine, as a wise and shrewd statesman, did not seek to utterly uproot heathenism by force, although he did order the demolition of some pagan temples, especially those in which the heathen worship sanctioned and was connected with scandalous immorality. He also issued an exhortation to his subjects to embrace the Christian religion, still leaving them, however, to their own free conviction. As heathenism was still the controlling power in Rome, Constantine, in the year 330, removed the seat of government to Byzantium, which was called after his own name, Constantinople. This unrivaled locality soon assumed great prominence. A new Christian Rome arose without heathen temples, but with churches and crosses. He and his mother Helena erected magnificent churches on the sacred spots in Jerusalem. In numerous instances the old deserted temples were transformed into Christian churches. Christians were promoted to high offices in the kingdom and no imperial officer was permitted to offer sacrifice to the gods. In this manner he again gathered the scattered flock, returned to the Church the property which his predecessors had confiscated, installed bishops and teachers and overwhelmed them with benefits. It is quite natural that now the number of those increased who became Christians only in name, and many, utterly destitute of faith, thought that, by feigning Christianity, they might speedily rise to honorable positions.

That the Emperor was most heartily in sympathy with Christianity no one can reasonably doubt. He was diligent in attending divine service. He even himself sometimes preached to his court against the folly of idolatry. He convened the first General Council of the Church at

Nicæa in 325, and made Christianity the religion of the Empire, but only when he felt the approach of death was he received into the number of catechumens and formally admitted by baptism into full communion with the Church by Eusebius of Nicomedia, in 337. He died soon after, on Pentecost, May 22, 337, with humble confidence in the mercy of God through our Lord Jesus Christ. "So passed away the first Christian Emperor, the first defender of the faith."* During the reign of Constantine there was peace throughout the Church, from the Atlantic to the Indus, and from the Scottian Alps to the mountains of Abyssinia.

CHAPTER XIV.

THE FINAL OVERTHROW OF HEATHENISM.

JULIAN THE APOSTATE. EFFORT TO SUPPRESS CHRISTIANITY. DEATH OF JULIAN. RESTORATION OF CHRISTIANITY UNDER JOVIAN. THEODOSIUS THE GREAT. ICONOCLASTIC MONKS. HYPATIA. HEATHENISM SUPPLANTED.

THE advantages gained by the Church under the reign of Constantine were not yet permanent. Upon his death the Empire was divided by his three sons, Constantine II., Constans, and Constantius. They did their Christian education little honor. Three years after their accession (340) a war broke out between

* Stanley.

the brothers for the sole supremacy. Constantine II. was slain by Constans, who was in turn murdered by a barbarian rival, Magnentius. After the defeat of Magnentius (350), Constantius became sole Emperor. He was temperate and chaste, but a vain, jealous, and weak prince. He sought to suppress the heathen religion by violence. A reaction was sure to come, which occurred under the following reign.



JULIAN THE APOSTATE.

Julian the Apostate.—After the death of Constantius in 361, Julian, a nephew of Constantine, ascended the throne. In order that there might be no aspirants to the crown among the relatives of Constantine, his sons had caused them all to be put to death except two nephews, Julian and Gallus, who escaped because of sickness and their youth. Julian was born in 331. His training and education were under the direction of the Arian bishop Eusebius and some ignorant monks, who made religion to

consist in fasting, praying, celebrating the memory of martyrs, paying reverence to the bishops, and reading the Scriptures. By the surveillance under which he was kept and the daily round of exacting duties, all the beauty and joyfulness of the Gospel of Salvation remained foreign to him. The intelligent and vigorous spirit of Julian rebelled against such a religion and he embraced every opportunity to study heathen authors. He had learned to despise a doctrine which seemed designed more to afflict than to comfort mankind, and being full of affectation, sophistry, and vanity, he soon apostatized from Christianity, which he had never learned to love.

While the Emperor Constantius lived, Julian concealed his pagan sympathies and for ten years he successfully played the hypocrite. He observed Christian ceremonies and secretly sacrificed to heathen gods. No sooner did he enter Constantinople as Emperor than he openly renounced Christianity and gave himself to the construction of a typical heathen State. Everything was changed. Everywhere the Christians were removed from office, the churches were transformed into heathen temples, heathen festivals and sacrifices were again instituted, and the Church property was confiscated and divided among the soldiers.

It was not Julian's purpose to persecute the Christians openly, for he had learned to know that persecution had only aided the spread of Christianity. He designed by more cunning measures to undermine and crush it. He was convinced that the virtues and humanity practiced by the "Galileans" had accomplished great things, and hence he determined to establish beneficent institu-

tions on heathen soil. He instructed the heathen priests to set the people a good example, to study good books, as Pythagoras and Plato, to abstain from visiting theatres and wine houses. He also encouraged, as far as possible, schisms in the Church, favored all heretics and sects, especially the Arians, so that the Christians might themselves destroy their cause by their dissensions. He forbade Christians to become teachers or to engage in the study of Rhetoric and the Classics, in order either to bring them into disrepute because of their ignorance, or to compel them to be educated by heathen teachers. The result was that the army returned to heathenism, but further than this all his undertakings were in vain. He considered it the great mission of his life to restore the worship of the gods and to reduce the religion of Jesus, first to an insignificant and contemptible sect, and at last, if possible, to extinction, but all proved an ignominious failure. His reign lasted only eighteen months. In an expedition against the Persians he received a mortal wound and died at the age of thirty-two years. As he sank from his horse, he raised his clenched fist—streaming with blood—and exclaimed with rage: “And yet Thou hast conquered, O Galilean.”

This was the last effort of expiring heathenism to assert itself in the empire, but as it lacked the foundation of truth and could not touch man's inner nature, which can only be renewed by the Spirit of God, it fell to rise no more. With Julian's death a reaction at once set in. Under Jovian, who reigned only eight months, and Valentinian, equal rights were again accorded Christianity, and until 381 Christianity and heathenism dwelt side by

side in peace. About this time, however, the Emperor Gratian abolished most of the privileges of the priests and vestal virgins, and withdrew the appropriation from the public treasury for their support. Now heathenism became dependent on the voluntary system, but it had no spirit of self-sacrifice, and public support being withdrawn, its lifestring was cut and it was destined to rapidly decay.

The final suppression of heathenism occurred under Theodosius I., called the Great. He was baptized after a long and dangerous illness and at once he consecrated all his energies to the Triune God. He was co-Emperor in the East from 379, and after the death of Valentinian he rose to the head of the Empire (392-395). Already in 381 he gave Christianity the privileges of the State religion. In 391 he prohibited, under heavy fine, the visiting of a heathen temple for religious purpose. The practice of idolatry was made a political offense, and was subjected to severe penalties. Yet Theodosius wisely did not press the rigid execution of those laws where the heathen party had considerable strength. He did not exclude worthy heathen from office, and he accorded them liberty of speech.

In many places the fanaticism of the monks and Christians in general broke out in a rage for the destruction of everything associated with heathenism. They entered the temples and violently destroyed the images of the gods and works of heathen art. Some of the proudest monuments of heathen architecture fell a prey to their wild fanaticism. In vain did Libanius raise a plea for the temples and bitterly lament the insane destruction. He called the iconoclastic monks, "men in black clothes,

as voracious as elephants, and insatiably thirsty, but concealing their sensuality under an artificial paleness." In Egypt, Gaul, and other parts, a multitude of temples and images were destroyed and churches and cloisters built in their stead. The destruction did not go on unresisted, for in many cases the Christians were murdered by the infuriated pagans.

The Christians also were guilty of acts of cruelty. The terrible tragedy of Hypatia is one of the last instances of the monks' cruel fanaticism. This lady, a teacher of Neo-Platonic philosophy in Alexandria, was distinguished for her beauty, her learning, and her virtue. She was esteemed by both Christians and heathens, and yet she was seized in the open street by fanatical monks, it is said with the connivance of the Bishop Cyril, dragged from her carriage to the cathedral, stripped and barbarously murdered before the altar, and then torn to pieces and burnt, A.D. 415.

From the middle of the fifth century can be dated the entire supplanting of heathenism by the Christian Church in the Eastern portion of the once great Roman Empire. The last intellectual heathen seminary, the philosophical school at Athens, which had stood for nine hundred years, was abolished by Justinian I. in 529. In the West heathenism continued for nearly a century longer in some remote provinces, and even in Rome heathen customs in popular usages were observed. But Christianity now reigned supreme. The Gospel of love, of peace and goodwill to men, had now turned the thought of the world into a new channel, and salvation through Jesus Christ gave hope and comfort to the race.

CHAPTER XV.

CONTROVERSIES AND CHURCH FATHERS.

ARIUS. FIRST GENERAL COUNCIL AT NICÆA.
BANISHMENT OF ARIUS. SECOND COUNCIL AT
CONSTANTINOPLE. ATHANASIUS. NESTORIUS.
NESTORIANISM. MONOPHYSITISM. PELA-
GIUS. AUGUSTINE. AMBROSE.
JEROME. CHRYSOSTOM. THE-
OPHILUS OF ALEXANDRIA.

SCARCELY had the Church secured rest from the assaults of external enemies when the most heretical and destructive doctrines were openly advocated, threatening its destruction from within. As early as the time of Constantine the Great, a presbyter named Arius attacked the doctrine of the divinity of Christ. This involved the doctrine of the Trinity. The Church always believed in the Trinity, and confessed its faith by baptism in the name of the Father and of the Son and of the Holy Ghost. The Arian controversy distracted and rent the Church for more than sixty years. At last the orthodox doctrine triumphed.

Arius, from A.D. 313 a presbyter in Alexandria, denied the eternal Godhead of Christ, and soon gained many adherents. The controversy broke out about 318. At a council of one hundred Egyptian and Libyan Bishops, held at Alexandria in 321, Arius and his followers were

deposed and excommunicated. In spite of this he continued to hold religious meetings, and when he was driven from Alexandria he went to Palestine and Nicomedia advocating his heresy, which soon spread over the entire Church. In order to settle the controversy and to again unite in the true faith the now distracted Church, Constantine summoned the **First General Church Council** at Nicæa, in Asia Minor, A.D. 325. This Council was attended by 318 Bishops. It excommunicated Arius and set forth the **Nicene Creed** as the faith of the Church, distinctly stating that, "Jesus Christ is very God of very God, begotten, not made, being of one substance with the Father." At this Council the question as to when Easter should be celebrated was also settled, fixing it on the first Sunday after the Spring full moon, so that it may come as early as the 22d of March and as late as the 25th of April.

The banishment of Arius did not settle the controversy, although a great victory was gained over a dangerous error. In 335 Arius was formally acquitted of the charge of heresy by a council at Jerusalem and he was to have been solemnly received back into the fellowship of the Church. But the evening before the intended ceremony he was attacked by a violent disease and suddenly died. This death was regarded by many as a divine judgment. After numerous attempts to settle the controversy, Theodosius the Great called the **Second Ecumenical (Universal) Council** at Constantinople in 381, where the Nicene Creed with an important addition respecting the divinity of Christ was again adopted. This final victory of the orthodox faith forever destroyed Arianism and kindred errors in the Roman Empire.

Athanasius, Bishop of Alexandria (328–373), was the most noted opponent of Arianism. He was the theological leader of the Nicene period. Five times did his opponents, under all sorts of pretexts, succeed in deposing and banishing him. He never ceased his activity, but continued writing in defense of the orthodox faith. It was his lifework to vindicate the Godhead of Christ, which he rightly regarded as the cornerstone of the Christian faith, without which there could be no redemption. For this truth he was deposed in 336 and suffered twenty years of exile, and would at any moment have gladly given his life. The third, and most comprehensive Confession of the Church, was called after this man of God, **The Athanasian Creed**. Athanasius had nothing to do with its composition, as it did not originate until about the middle of the fifth century. The precise author or compiler cannot be discovered, but it sets forth in most logical clearness the doctrine for which Athanasius contended as the pure teaching of the Word of God.

Only brief reference can be made to some of the other heresies by which the Church was troubled.

Nestorius, a monk of Antioch and an eloquent man, became Patriarch of Constantinople in the year 428. His explanation of the Incarnation made our Lord appear to be a Man united with God, instead of God made flesh, the Godman. At this period we find the beginning of Mariolatry, the paying of divine honor to the Virgin Mary, which Nestorius opposed. At a general Council held at Ephesus in 431 Nestorianism was condemned and Nestorius was excommunicated. He retired to a monastery, from which he was afterwards driven and

banished to an oasis in Upper Egypt. He died in misery. A.D. 440.

Nestorianism did not die with the excommunication and death of Nestorius. It found an asylum in the kingdom of Persia. Barsumas, formerly a teacher in the theological school of Edessa, became Bishop of Nisibis (435-489), where he founded a theological seminary. The Nestorian church spread rapidly to India, Arabia, and even to China and Tartary.

Under Tamerlane, the destroyer of Asia, towards the end of the fourteenth century, the Nestorian Christians were almost exterminated. They have maintained themselves in the valleys of Kurdistan, and in 1833 numbered about seventy thousand souls. American missionaries have been laboring among them since 1834 with great success. They have suffered much from the fanatical Kurds, who, in a war in 1843 and again in 1846, put six thousand Nestorians to death.

The so-called **Thomas Christians** on the Malabar coast of India are Nestorians.

Monophysitism was the opposite of Nestorianism. While Nestorianism seemed to divide the human and the divine in our Lord, so that he seemed to be two beings united, the opposite error confounded His humanity and Divinity, so that He was neither God nor man, but a mixture of both. It took its rise from one Eutyches in Constantinople, who openly taught that Christ, after his incarnation, had only one nature, and that since the body of Christ was that of God, it could not have been of the same substance as ours. At a synod held in Constantinople in 448 Eutyches appeared, attended by an imperial guard. He was asked to recant his error, but refused, and in consequence was excommunicated and deposed. Eutyches now appealed to an ecumenical council which the Emperor

Theodosius II., who favored Eutyches, convened at Ephesus in 449, over which Dioscurus, the bishop of Alexandria, presided. The opponents of Eutyches were not allowed to speak and the doctrine of the two natures was condemned. Another ecumenical council was now assembled at Chalcedon in 451 which deposed Dioscurus and Eutyches. The decrees enacted set forth and affirmed "that Christ was true God and true man ; that according to His divinity, He was begotten from all eternity, and equal to the Father ; that, according to His humanity, He was born of the Virgin Mary, and was like us in all things, yet without sin. That after His incarnation, the unity of His person consisted of two natures which were unmixed and unchanged, but also undivided and not separated."

The Alexandrian theologians whose bishop had been deposed, felt their defeat keenly and they indignantly left the council. They were now called **Monophysites** (those holding one nature). The whole Church was violently agitated by the controversy and in Palestine and Egypt rebellions broke out which resulted in much bloodshed. The Eastern and Western Church was divided, and for thirty-five years (484-519) there was little communion between Constantinople, the head and centre of the Greek Church, and Rome, the head and centre of the Latin Church. Communion between those centres was again restored, but for more than a century the Eastern Church was convulsed by the vexed question, and its power was weakened, so that it was unable to resist the conquests of Mohammedanism. The Monophysites, like the Nestorians, who went to the opposite extreme, separated

from the Orthodox Greek Church and continue to this day under various names and organizations. To them belong the Copts in Egypt, the Abyssinians, the Jacobites in Syria, and the greater part of the Armenians.*

Pelagius was a British monk, who in the year 409 resided at Rome, where he converted the advocate Cœlestius, through whom the Pelagian controversy took its rise. Pelagius taught that Adam's sin did not affect the whole race, that children are born sinless, thus absolutely denying **original sin**. He regarded the main thing in religion to be moral action and the keeping of God's commandments in one's own strength. Pelagius gained many adherents in Palestine, where he resided in 414, and where Jerome, then residing in Bethlehem, wrote strongly against him. At a council held at Carthage in 418 the Pelagian errors were condemned. This action was endorsed by Zosimus, bishop of Rome, who issued an encyclical letter to all the bishops of both the East and West, pronouncing an anathema upon Pelagius and Cœlestius. The most powerful opponent of Pelagius was the learned bishop Augustine.

Augustine was pre-eminently the greatest of Church Fathers and shines as the brightest star in Church history. He was born in 354 in Tageste, in Numidia. His father, Patricius, was a heathen, but his mother Monica was a Christian and one of the noblest women in the history of Christianity. Hers was most fervent piety, tender affec-

* Among the last named, Protestant missionaries have labored since 1831 with considerable success. They have in recent years been subjected to violent persecutions by the fanatical Turks, and thousands have been massacred, while many more died from exposure and starvation.

tion, and unconquering love, and she ceased not day by day to pray for her son. His father was very desirous that he should become a fine scholar and consequently sent him to school at Medaura and afterwards to Carthage to



THE BAPTISM OF AUGUSTINE BY AMBROSIVS.

complete his studies. The temptations of Carthage were too much for such an ardent sensual nature, so full of ambition and thirst for glory, and he became, body and soul, completely ensnared by the vanities of the world.

Vain were the entreaties and admonitions of his mother at whose knee he had enjoyed the blessings of Christian training. But he had no peace. A conflict began in his soul which continued for eleven years of his life. The mother had almost despaired of hope for her son, when the words of a bishop, "The son of so many prayers and tears cannot be lost," greatly comforted her. In 383 he went to Rome, contrary to the will of his mother, but followed by her tears and prayers and her undying love. In 384 he proceeded to Milan, where he secured a situation as teacher of rhetoric. There he formed the acquaintance of the devout and learned Bishop Ambrose, who kindly received him. By his sermons he was deeply impressed and greatly edified. He began to study the Old Testament which he had despised. Soon he became interested in the Epistles of St. Paul. He began to understand the nature of sin and grace, and the struggle in his heart became more violent. On one occasion as he was sitting under a figtree in the garden, weeping and praying, he heard the voice of a child saying, "Take and read." He opened his Bible and his eyes fell on Romans 13:13. These words deeply moved him. His past life was revealed to his soul, but the Spirit of God had broken through the darkness and the bow of peace shone above the clouds which still lingered. His faith increased more and more, and on April 25, 387, he was baptized by Ambrose. His faithful mother, who for thirty-three years had borne him on her heart in earnest prayer, had followed him to Milan, and lived to see the day when she could rejoice in the salvation of her son. Augustine now returned to Africa, where he was ordained a presbyter in

391, and five years later was elected bishop of Hippo, where he died in 430.

The influence of Augustine has affected nearly every period of Church history since his time. More than a thousand years after his death, a pious Augustinian monk—Martin Luther—read in his cloister-cell the works of Augustine, and acknowledged that, next to the Holy Bible, he learned to recognize the true doctrine of the Gospel from these writings. The Church of Rome claims Augustine as belonging to her, but while he was Catholic in the proper sense of the word, he was no Romanist. He knew nothing of the infallibility of the Pope, the seven sacraments, transsubstantiation, purgatory, indulgences, auricular confession, and the immaculate conception of the Virgin Mary, which are essential to Romanism. He was not infallible, and some of his writings are not free from error.

There are several men of superior faith to whom it is important to yet call attention, through whose efforts the decay which threatened the Church was delayed for some time. They were **Ambrose** of Milan, **Chrysostom** of Constantinople, **Jerome** of Bethlehem, **Basil** the Great (329–379) of Cæsarea, and Gregory Nazianzen.

Ambrose was the son of the Roman governor of Gaul. He was born at Treves about 330 and was educated at Rome, where he distinguished himself as a rhetorician. He was elected imperial president of Upper Italy, whereupon, it is said, "Probus, prefect of Italy, gave him the remarkable advice, afterwards interpreted as an involuntary prophecy: 'Go, and act not the judge, but the Bishop.'"*

* Quoted from Schaff's Hist. of the Christian Church, vol. 3, p. 962.



BISHOP AMBROSE ADMONISHING EMPEROR THEODOSIUS.

After the death of Auxentius, Bishop of Milan, a division arose among the people in the choice of a successor. Governor Ambrose made it his duty to quiet the dissension. He entered the assembly, and in a grave, eloquent, and pathetic address admonished the multitude to lay aside their contentions and proceed to the election of a bishop in the spirit of Christian meekness. While he was yet speaking, the voice of a child suddenly rang out, "Let Ambrose be Bishop!" The agitated multitude interpreted it as a voice of God and cried, Amen. He was unanimously elected. He was terrified and sought in vain all possible means to escape the responsible office. He was at the time a catechumen and not even baptized. He was obliged to submit, was baptized, and eight days afterward, in 374, was consecrated Bishop of Milan. He distributed his property among the poor. All who came to him for counsel or assistance he kindly received and aided according to his ability. But, although he was of such a gentle and tender-hearted disposition, he joined with it a firmness which neither the fear of man nor threats and danger could shake. The Emperor Theodosius, being enraged at the rebellious Thessalonians, had caused seven thousand of them to be cruelly massacred. Ambrose interested himself for the unfortunate, and refused the Emperor the holy communion. "How wilt thou," said the bishop to him in the vestibule of the church, "lift up in prayer the hands still dripping with the blood of the murdered? How wilt thou with such hands receive the most holy body of the Lord? How wilt thou bring to thy mouth this precious blood? Get thee away, and dare not to heap crime upon crime." The Emperor sub-

mitted to discipline, made public confession of his sin and received the absolution, but not until he had issued a law that the sentence of death should never be executed until thirty days after it was pronounced.

Ambrose was also a poet and hymn-writer. He is the author of the hymn "**Come Thou Saviour of Our Race,**" and, it is said, of the **Te Deum Laudamus**, which will be sung throughout the Christian Church to the end of time. He died on Good Friday, April 4, 397, at the age of fifty-seven years.

Jerome, of Dalmatia, was born of Christian parents in 331. He received a liberal education at Rome, where he read with great diligence the classic poets, orators, and philosophers. About the year 370 he received baptism, and resolved henceforth to devote himself to the service of the Lord. In the first zeal of his conversion he renounced his love for the classics, and applied himself to the study of the Bible. He divided his time between the East and the West, Antioch, Bethlehem, and Rome. For some time he lived the life of a hermit in the dreary Syrian desert of Chalcis. The last twenty-five years of his life he spent at Bethlehem, the birthplace of Jesus. Here he performed the greatest literary labors of his life. Besides writing numerous books, he translated the Bible into Latin. This version of the Holy Scriptures is called the "**Vulgate**," and is still extant, being the authorized version of the Roman Catholic Church. Jerome is universally regarded as the most learned of the Latin fathers. He died September 30, 420.

Chrysostom.—The name of this Church father was **John**, but from the splendor of his eloquence and the

force and beauty of his expositions of the Word of God, he received the name **Chrysostomos**, the **Golden-mouthed**. He belonged to the Eastern church and excelled as a pastor and preacher, leaving an unsullied reputation. He was born at Antioch A.D. 347. His father was a military officer who died at an early age, leaving him to the care of his pious mother, who brought him up in the fear and love of God. In 380 he was ordained deacon in Antioch and in 386 was made a presbyter. By his eloquence and his pure and earnest character he soon acquired a great reputation. In 397 he was chosen Patriarch of Constantinople, where he fearlessly preached the Gospel. His eloquence and earnestness attracted the multitude, so that the number of his hearers increased to ten thousand. He preached an earnest Christianity fruitful in good works, and insisted on strict discipline. The faithful discharge of his official duties, especially his fearless reproof of the prevailing vices and his public rebuke of the Empress Eudoxia, excited the enmity of the latter, who succeeded in deposing him and banishing him from the capital. He lived for a while in a little town in the Taurus Mountains, keeping up a constant correspondence with every part of the Christian world, and taking a lively interest in the Missions in Persia and Scythia. He appealed to a general council, but his opponents, enraged by the general sympathy expressed toward Chrysostomos, secured from the Emperor an order for his transportation to a desolate region on the Black Sea. This journey proved fatal. He died on his way thither September 14, 407. His last words were : "Blessed be God for all things."

The extent of this volume does not permit a reference to more of the faithful servants of Christ who adorned the history of the Church during this period and preserved it from decay. It must be said, however, that the number of those who conducted the affairs of their high office without principle was great and their influence sometimes overpowering. Such men as the intriguing Bishop Theophilus of Alexandria, through whose direct influence Chrysostom was banished, were a blot upon the Church of that period. As early as the second century it became necessary for Church Councils by proper punishment to counteract the grossest vices among Christians. In the fifth century the greater portion of Christendom had so far declined that it had little more than the Christian name. The just punishment of God soon followed.

CHAPTER XVI.

MONKS AND HERMITS.

DEVELOPMENT OF MONASTICISM. ST. ANTHONY.

PILLAR SAINTS. BASIL THE GREAT.

ORDERS OF MONKS.

MONASTICISM, a life apart from the world, in the almost exclusive exercise of meditation and prayer according to certain rules and regulations, grew out of hermit life. **Hermits**, or anchorites, were those who led a solitary life in some secluded place and without contact, except perhaps on rare occa-

sions, with their fellow-men. Such a practice did not originate in the Christian Church. It existed centuries before the coming of Christ, among the Hindoos. It is common alike to Brahmanism and Buddhism. The Hindoo monks live in woods, caves, on mountains or rocks, in poverty, celibacy, abstinence, silence ; sleeping on straw or the bare ground, crawling on the belly, standing all day on tiptoe exposed to the pouring rain or the scorching sun, presenting a savage appearance, and yet greatly revered by the multitude as persons of peculiar holiness. Among the Buddhists of Thibet they have regular monasteries with vows of celibacy, poverty, and obedience ; they have various pious exercises resembling the monasticism of the Greek and Roman Catholic Church in a marked degree.

The asceticism which took root in the second century, together with the persecutions of Christians, led many pious persons to lead a hermit life. Egypt was the cradle of this feature in Christianity. The proper founder of the hermit life was Antonius. He came from a Christian Coptic family and was born at Coma in 251. He diligently attended divine service with his parents and carefully heard the Scripture lessons, which he retained in memory. The word of Jesus to the rich young ruler : "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me," led him to sell all his valuable property and distribute it among the inhabitants of the village. He first lived an ascetic life in the neighborhood and visited neighboring hermits, of which there were then already a great many. In 285 he retreated farther and farther into solitude, thinking that thereby he might

reach a still higher degree of holiness, and so became the founder of strict anchoritism. At first he lived in a sepulchre; then for twenty years in the ruins of an old castle, and at last on the mountains some twenty miles from the Red Sea. Persons of all ranks made pilgrimages to him to consult him, to find comfort and peace, and to receive his blessing. He died A.D. 356 at the age of 105



A MONASTERY.

years. His life and example influenced many to follow him, and soon the deserts of Egypt were literally peopled with hermits. Their clothing was generally a hair shirt and a wild-beast's skin; their food bread and salt, and their employment, prayer, affliction of the body, and conflict with the devil and the wild images of fancy. This ascetic holiness had little affinity with the morality of the Bible, and quite reversed the maxim that "Cleanliness is next to

godliness." It delighted in filth. St. Anthony and Hilarion scorned to comb or cut their hair, except once a year, on Easter, and they never washed their hands or feet.

At a later period these hermits, or monks (one who lives alone), were organized on a social basis, numbers living together under one roof, secluded from the world. In due time cloisters (monasteries and nunneries) were founded, which in the course of time were associated into distinct orders. The president of those monasteries was called the **Abbot** (from abbas—father), and the superintendent of the nunneries, **Abbess**. Monastic life was extolled as angelic and regarded as a substitute for martyrdom, which ceased when the State became Christian. It was looked upon as a voluntary martyrdom, a gradual self-destruction, a sort of religious suicide.

The most perverted saints of those times were the **Stylites**—also called **Pillar Saints**—named after one **Simeon Stylites** (about 420), who lived for twenty years in the neighborhood of Antioch, on a pillar thirty-six yards high, and from thence preached to the people, who came in crowds to see and hear him.

Monasticism spread rapidly and rooted itself first in the Eastern Church before it was established in the West. While the monks withdrew from the world in order to escape temptation, and to be able to exercise themselves in godliness, they became subjected to the most terrible temptations. Such eminent bishops as **Basil the Great** (died 378) and other vigilant men, made earnest efforts to correct the abuses of Monasticism and to furnish the monks with useful employment. They gave them positive laws and

rules, and employed them in instructing the young, nursing the sick, &c. Monasticism was introduced into Europe by Cassianus, who founded the first cloister in the West at Marseilles, about 410. Monasticism aided much in promoting the downfall of heathenism. From monasteries went forth a host of missionaries who braved dangers, and endured the greatest hardships to plant the cross among the tribes of Northern and Western Europe.

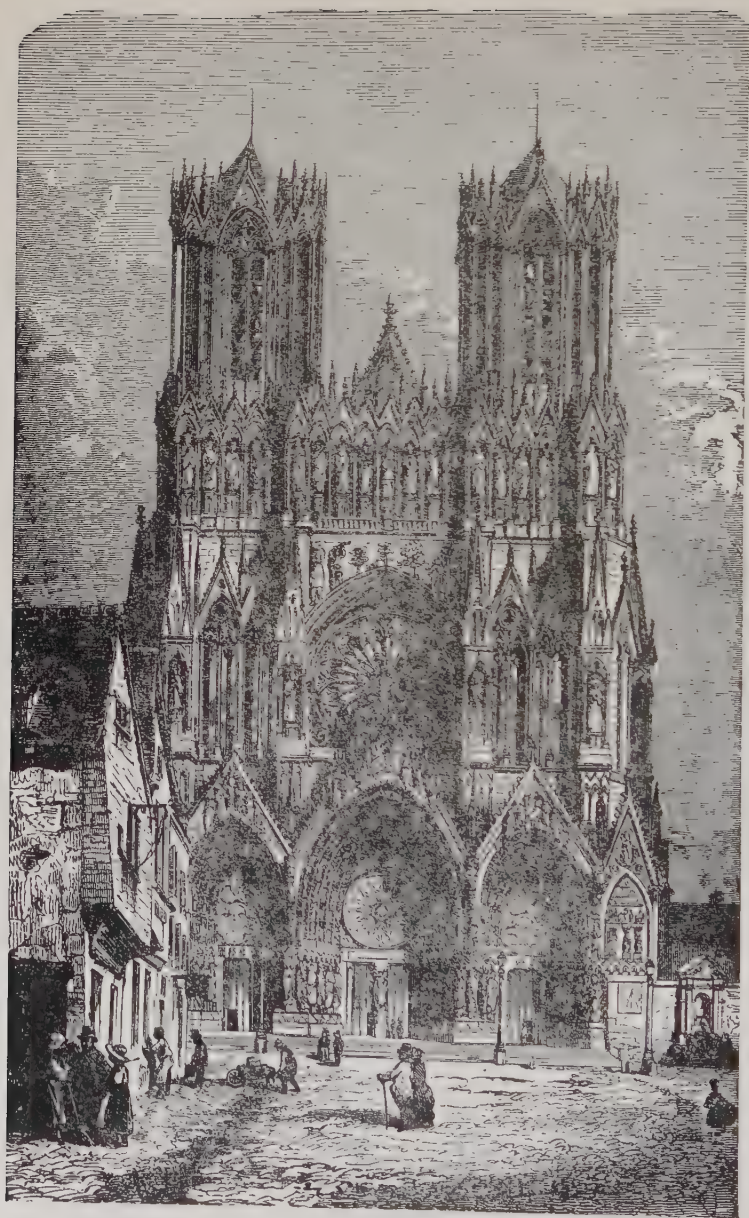
There are numerous orders of monks. In the year 529, Benedict of Nursia founded a monastery near Naples; these monks were called Benedictines. In later years many other orders of monks were established, which can generally be distinguished by a peculiarity of habit or dress. Bruno of Cologne in 1084 founded the Carthusians; the Cistercians were founded in 1098, the Franciscans in 1210, the Dominicans in 1215, the Augustinians in 1256, the Capuchins in 1528, and the Jesuits, founded by Ignatius Loyola, in 1534. During the Middle Ages the most wicked perversion of morals made some of these monasteries sinks of iniquity and vice.

CHAPTER XVII.

CULTUS AND WORSHIP.

PLACES OF WORSHIP. SUNDAY. EASTER. THE
CHRISTIAN YEAR. MINOR FESTIVALS. THE LORD'S
SUPPER. THE MASS. PERICOPES.
ATTITUDE IN PRAYER.

DURING the era of persecution Christian worship was conducted in secret, but when the government now protected Christianity a wonderful change took place. It affected not only the place of assembly but everything which pertained to worship. The service was enriched and embellished, and the fine arts were brought in to inspire reverence for holy things. Many heathen temples were transformed into Christian places of worship. The churches were, in the West, modeled after the Roman Basilica, which was an oblong building supported by two or four rows of columns terminating on the east side in a semicircle, called the apsis. In the apsis or sanctuary, which was elevated a few steps above the nave, was placed the altar, in the rear of which was the bishop's chair and along the wall the seats for the clergy. In front and on one side stood the lectern or reading-desk, a sort of pulpit from which the Scripture lessons were read, and later on the opposite side the pulpit. The Basilica gradually developed into the Romanesque style of architecture, which gave way in the thirteenth



A GOTHIC CATHEDRAL.

century to the Gothic, which at a later period yielded to the Renaissance. In the East the Byzantine style of architecture was developed, which is specially noted for its dome and which still obtains in the Greek Church. Since the end of the fourth century the churches were adorned with paintings. The chief subject was Christ standing in the midst of His Apostles.

By the decree of Constantine the Great, Sunday was set apart as a public day of rest. It had been observed by the Christians since the days of the Apostles, but now its observance assumed a national character. The time for the observance of Easter was fixed by the Council of Nicæa. The week immediately preceding Easter was designated as the "great week," which concluded with the Easter Vigils, celebrated the night before Easter with a joyful service of Scripture reading, singing, and prayer, when the churches were splendidly illuminated. On Easter morning the Christians would salute one another with: "The Lord is risen," to which the other responded: "He is risen indeed." The festival of Epiphany was celebrated on January 6, but the general observance of Christmas did not obtain until the middle of the fourth century, when the 25th of December was fixed for the observance of the birth of Christ.

After the sixth century, the **Christian Year**, beginning with Advent, the preparation for Christmas, with the other principal festivals of the Church, is already regularly observed. It centres in Christ and continually recalls to the popular mind the most important events upon which our salvation rests. Already in the second century we find Easter and Pentecost regularly observed, founded on

the Jewish Passover and feast of Ingathering ; but on from the fourth century we have three great festival cycles fixed, each including a season of preparation before the feast, and an appropriate after-season, viz., Christmas, Easter, and Pentecost. The lesser feasts of Epiphany and Ascension arranged themselves under these. At a later period the festival of the Trinity was added as a comprehensive closing celebration of the revelation of God the Father, who sent His Son (Christmas), of the Son who died for us and rose again (Easter), and of the Holy Ghost who renews and sanctifies (Pentecost).

But the ancient Church was not satisfied with these great feasts. As early as the fourth century there were feasts of the Virgin Mary, of the Apostles, of martyrs and of saints. Among the earliest festivals were the observance of the Martyrdom of Peter and Paul in Rome. So also the commemoration of the death of Stephen, the first martyr. But gradually superstition associated itself with such festivals. Rumors of miracles performed at the graves of martyrs, or in consequence of touching their remains, led to the worship of saints and of relics. The respect at first paid to the memory of the Virgin Mary yielded to the heathen superstition which still infected the people. From the declaration of her perpetual virginity and absolute sinlessness to giving her divine homage was but a step. In the latter part of the fourth century prayer to the Virgin Mary already was quite common.

The doctrine of **Intercession for the dead** also arose during this period, against which abuse powerful protests were made. **Pilgrimages** began to be common, especially

to the sacred places in Palestine, which had been adorned with magnificent churches by Constantine and his mother, Helena. Such pilgrimages were by many regarded as meritorious and an aid to holiness.

In the **Celebration of Public Worship** the Lord's Supper was still administered under both forms, the withholding of the cup from the laity belonging to a later date. The Lord's Supper and Baptism were regarded the chief Sacraments which, as divinely appointed means of grace, were deemed necessary to salvation. As the great mass of the people had become Christian, the baptism of children was becoming more and more prevalent, as with the cessation of heathenism, adult baptism would necessarily cease. Baptism was looked upon as combining all the blessings of Christianity, especially the forgiveness of sins, the new birth, and restoration of the image of God. Chrysostom taught: "We baptize children, in order that holiness, righteousness, sonship, inheritance, and brotherhood may be imparted to them through Christ."

The **Mass** grew out of the Lord's Supper being regarded as a sacrifice. About the middle of the third century the germs of the Roman doctrine appear. Chrysostom says that "the same Christ, and the whole Christ is everywhere offered." This eucharistic sacrifice of the communion became the crowning point of the public worship. While it was celebrated at least every Lord's Day, many became indifferent, so that Chrysostom laments: "In vain is the daily sacrifice, in vain stand we at the altar; there is no one to take part." It seems surprising that the people had become indifferent to an act so solemn as "the veritable offering of the Son of God upon the altar by the hand of

the priest for the sins of the world." In this perversion of the sacrament we see the influence of both Judaism and heathenism, which bore such pernicious fruits in the succeeding period.

Public worship was conducted as in the previous period, except that uncanonical books, as the writings of the Apostolic fathers, were forbidden to be read in public worship. The reading of the Holy Scriptures was an essential constituent of divine service. Gradually the selections for the Sundays and festivals of the Church year were arranged in regular order and were called pericopes. The lessons were read from the reading-desk, the Epistle first, and then the Gospel. The sermon followed the reading of the Scriptures and the service generally closed with the Doxology.

The attitude in prayer on Sunday was standing. In fact kneeling in prayer was forbidden on Sunday and through the whole period from Easter until Pentecost.—Here and there relics of the old heathenism, out of which many had just emerged, still appeared. Some, before going to the house of God, offered their prayers to the sun, as they had been accustomed to do before they embraced Christianity. The circus and the theatres were crowded by those who loved to feast their eyes on savage or immoral plays. But over against this the power of Christianity manifested itself in the spirit of love; slaves were set free, the poor were cared for, and hospitals were established in which the sick were tenderly nursed.

CHAPTER XVIII.

MISSIONS IN AFRICA AND THE ORIENT.

ABYSSINIA. IBERIA. ARMENIA. PERSIA. EAST
INDIES. ARABIA.

DURING this period missionary work was almost exclusively carried on by the Western Church. The opportunity was specially offered by the contiguity of neighboring nations who invaded the empire. Nevertheless the Church also spread in the East. The anchorites and monks who had settled on the borders of the empire, or in the deserts beyond, frequently produced a deep impression on the neighboring barbarians, who flocked to see them and listened to their impassioned sermons.

During the reign of Constantine the Gospel reached **Abyssinia**. In 316, one Meropius of Tyre, returning from a voyage to the East in the interest of trade, touched on the Ethiopian coast to secure water. They were surprised by the natives, and the whole ship's crew murdered excepting two Christian youths, Frumentius and Ædesius, nephews of Meropius. These were brought to Axum, the Abyssinian capital. They came to the court of the king, and because of their personal advantages Frumentius was made treasurer, and Ædesius butler. The education of the king's son Aizanas was also entrusted to them. After the death of the king they used their influence to

introduce Christianity into the country. After Aizanas took the reins of government, they both left in order to bring more laborers into this promising harvest-field. In Alexandria Frumentius was consecrated Bishop of Axum by Athanasius. He returned, and the king Aizanas was baptized and the Church rapidly extended from Abyssinia to Ethiopia and Nubia. The Bible was translated into the Ethiopic language.

The **Iberians**, between the Black and the Caspian Seas, in what is now called Georgia, it is said received the Gospel through the instrumentality of an Armenian female slave, by whose prayers some miraculous cures had been performed.

The Gospel had gained entrance into **Armenia** as early as the time of Tertullian. Under the reign of Tiridates III. those Christians were violently persecuted. During this time Gregory, the Illuminator, who is the apostle of Armenia, was born. His nurse saved him from being put to death. He came to Cappadocia, where he was baptized and engaged in Christian work. In 303 we find him in the highlands of Armenia preaching with burning eloquence the Crucified One. He succeeded in gaining the king, and after his baptism the way to the hearts of the people was open. He went to Cæsarea, where he was ordained Bishop, and returned in 318 to Armenia and succeeded in baptizing great multitudes, so that soon the whole country was professedly Christian. The heathen temples were largely converted into Christian churches.. The sons of heathen priests were educated as Christian ministers. One of the successors of Gregory, Mesrob (from 440), constructed an Armenian alphabet, and, together with two

others, translated the Bible. Gregory had awakened a desire for scientific and literary pursuits, and when Mesrob furnished an alphabet an extended religious and national literature was developed.

In **Persia** the Gospel had found entrance in the third century. During the fourth century the Church was subjected to terrible persecutions, which continued probably through the intrigues of the Magi. The first great persecution took place under King Saporus II. and continued for thirty-five years. It is said that 16,000 priests, monks, and nuns were executed. How Christianity was introduced into Persia is not known, but it is very probable that it was brought there from Syria.

In the **East Indies** Theophilus of Diu found Christian congregations in the fourth century. They claimed the Apostle John as their founder, but evidently owe their origin to the trade relations with Persia and the persecutions of the Persian Christians. A merchant, Kosmas, traveling in the Orient about 535, found Persian congregations in Calicut, Malabar, and Ceylon. It appears that in that period Christianity penetrated even as far as China.

The labors of Theophilus extended also to **Arabia**, where, through his preaching, the king of the Homerites in **Yemen** became a convert.

IV.—THE ERA OF THE CHURCH'S DECLINE.

‡90–1500.

THE opening of this Era is characterized by great missionary zeal. Hitherto Christianity was confined principally to the Roman empire. While in the second and third century Christianity reached the Gauls, the Britons, and the Germans on the Rhine, the efforts were only sporadic and the results transient. The work of evangelization did not begin in earnest until the sixth century. The conversion of the Celts, the Germanic races, and the Slavonians differed entirely from the conversion of the Jews, Greeks, and Romans. The latter were civilized races possessing literature and art, while the former were barbarians, where the Christian missionaries had to lay the foundation for the alphabet, literature, agriculture, laws, and the arts, as they do to-day among the heathen nations of Asia and Africa. The missionaries who gained such wonderful success from the sixth to the tenth centuries were nearly all monks. Although many had but a limited education, they were actuated by devoted zeal and heroic self-denial. But while there was external growth, the seeds were taking root which developed into the spiritual destitution and corruption of the following centuries.

CHAPTER XIX.

THE GOSPEL IN BRITAIN.

THE BRITISH CHURCH. THE CONVERSION OF IRELAND,
ST. PATRICK. SCOTLAND. SAINT COLUMBA.
THE ANGLO-SAXONS.

AT AN early period the Gospel found its way into remote parts of the Roman empire and beyond its boundaries. The exact period when it was introduced into the British Islands is a matter of conjecture, but it is certain that since the close of the second century Christianity had struck root in that part of Britain which was under Roman dominion. Up to the time of the Anglo-Saxon invasion in 449, the British Church was in constant communication with the churches on the Continent. The Anglo-Saxon soon overran Britain, and, being heathen, Christianity was confined to the West coast, and the relations between the British and continental churches were interrupted. When, 150 years later, a Romish mission arrived to renew the intercourse, it appeared that the system of Church government, worship, and discipline differed very materially from that of Rome. The Britons strenuously resisted the demands of Rome. They refused to submit to the **celibacy of the clergy** and to acknowledge the primacy of Rome. They rejected auricular confession, the doctrine of purgatory, and the tenet that marriage was a sacrament. In the course of time,

however, the Romish confession gained a victory over the British, to which the people of Ireland and Scotland eventually submitted.

The Conversion of Ireland.—As early as the beginning of the fifth century Christianity had reached the Celtic inhabitants of Ireland. **St. Patrick**, the apostle of Ireland, according to the best authenticated tradition, was born in Scotland. He was carried away with many others by pirates to Ireland and sold to an Irish chief, where he herded cattle for six years. He escaped, but was again taken and enslaved for a short period, when he again escaped and reached his friends. Constrained by the love of Christ, he resolved to preach the Gospel of salvation to those among whom he had been held a slave. Being well acquainted with the people and the customs of the country, he assembled the people by beat of drum in the open air and related to them the sufferings of Christ for the salvation of men. He was immensely successful, and was enabled to baptize many thousands of men. Armagh seems to have been the centre of his missionary operations, and it is even to-day the see of the primate of Ireland. It is said that he ordained over two hundred and fifty bishops and founded as many churches. Numerous monasteries were founded, whose inmates were ardent students of the Scriptures, and in which great missionary zeal was developed for the spread of Christianity in the surrounding countries. St. Patrick died in 493. With him is inseparably connected St. Bridget, the celebrated female saint of Ireland, who founded the famous nunnery of Kildare.

After the death of St. Patrick the work of evangelization was carried on by his pupils, and many British

priests and monks who were driven from England by the Saxon invasion in the fifth and sixth centuries. In less than a century Ireland was covered with churches, and convents for men and women. The missionary zeal of the Irish during the sixth and seventh centuries excelled that of every other Christian country. Its apostles went to Scotland, North Britain, France, Germany, and Switzerland. They generally went in companies of twelve, with a thirteenth as a leader, to represent Christ and His Apostles.

Scotland.—In about 430, Ninian, a Briton educated at Rome, began to labor among the Picts and Scots of Caledonia, but without great success. In the latter part of the sixth century St. Kentigern, the first bishop of Glasgow, labored in Cumberland, Wales, and on the Clyde, and reconverted the Picts, who had again lapsed into heathenism. The real Apostle of Scotland is Saint Columba. He was a native of Ireland and labored in his native country, founding a number of churches, until in his forty-second year. In 563, prompted by a passion for travel and zeal for spreading the Gospel, he sailed with twelve companions to the West of Scotland. The king presented him with the island of Hy, the present Iona, where he founded a monastery and a church. From this place he extended his labors among the Picts and Scots and converted the whole of Caledonia.

The Scottish Church, as well as the Irish, and that among the early Britons, was distinct from the Roman in many things and only after a long struggle were they brought under Roman rule and led to acknowledge the supremacy of the Pope. They were independent of the

Pope. Monasticism ruled supreme, but the monks were not bound to vows of celibacy. They celebrated Easter always on the Sunday between the 14th and 20th day of the month instead of following the Roman custom. They shaved the forepart of their head in the shape of a crescent, instead of the crown, the Roman tonsure.

The Anglo-Saxons.—During the fifth and sixth centuries the Anglo-Saxons had made themselves masters of all England. They established seven independent kingdoms, called a heptarchy. The origin of the mission among them is unique. It was inspired by Pope Gregory I. when he was yet a monk. One day he saw in the slave-market of Rome some Anglo-Saxon boys exposed for sale. He was impressed with their fine appearance, light hair, blue eyes, and fair complexion. He asked the name of their nation and country. When told they were Angles, he said: "Right, they have angelic faces, and are worthy to be fellow-heirs with the angels in heaven." He proceeded at once to entreat the Pope to send missionaries to England, and offered to go himself. But the Romans would not part with him. Soon after he was elected Pope. In the year 596 he sent the abbot **Augustine**, with thirty monks, and a priest, Laurentius, to England. King Ethelbert of Kent allowed them to reside in the city of Canterbury, which soon became the metropolis of the Church of England. The following year the king was baptized and thousands of his subjects followed his example. In 601 Augustine was ordained Archbishop and Primate of all England. This apostle of the Anglo-Saxons died in 604 and was buried in the cathedral at Canterbury. **Laurentius** (604–619), and afterwards Mellitus (619–

624), succeeded him in office. The work of Christianization went on among the other kingdoms until in the course of about one hundred years the whole of Britain had adopted Christianity.

CHAPTER XX.

THE CONVERSION OF GERMANY.

BISHOP ULFILAS. SEVERINUS. COLUMBAN. GALL.

FRIDOLIN. KILIAN. WILLIBROD.

BONIFACE. THE SAXONS.

THE old Germanic tribes were heathen who had their places of sacrifice where sometimes even human victims were offered.* During the dominion of the Romans the countries along the Rhine and the Danube had been in great part evangelized, but during the succeeding period much of what had been accomplished was destroyed. Already during the second century there were churches at Strasburg, Trier, Augsburg, and along the Rhine.

Previous to the year 350 the GOTHs on the Black Sea had come under the influence of Christianity. Bishop **Ulfilas** (313–388), who labored with great zeal among them, desiring that his people should have access to the Word of God, invented the Gothic alphabet and translated the Bible into the Gothic language. This was the first

* NOTE.—Human sacrifices were common with the Gauls and Britons, but not with the Germans.



ULFILAS.

translation of the Bible into a German tongue. During the migration of nations, which began in the fourth century and continued for two hundred years, Christianity came in touch with all the different European nations. When in the year 486 the Franks invaded Gaul, they were yet pagans, but Clovis, their king, had been made acquainted with the Christian religion by his pious wife Clotilde. He, however, clung to his ancient heathen religion until the year 496, when, in a battle near Zuelpich, the enemies seemed to have victory in their grasp, he, in direst need—because surrounded by his foes—called upon the God of the Christians, saying: “O Christ, God of my Clotilde, if Thou wilt bestow victory on me, I will believe and be baptized, providing always that Thou, whom I now call upon, wilt rescue me from the hands of my foes.” He was victorious, and after his return home, he, together with three thousand of his Franks, was baptized.

Severinus was born in the beginning of the fifth century. He was a man of great zeal and self-denial, and when the barbarians had laid waste the country along the Danube, burned the churches and murdered the priests, he came from Africa and again gathered the Christians and restored the order of the Church. Actual missionary work in Germany proper did however not really begin until near the close of the sixth century. At that time the monasteries of Ireland and Scotland were crowded with men whose natural love of travel was sanctified by an ardent desire to preach the Gospel and to extend the kingdom of Christ. This led a large number of the inmates of the Irish and Scotch monasteries to go as

missionaries to pagan Germany. But they were not alone. A number of Anglo-Saxon monks, who had a similar love for travel and the same missionary zeal, followed them.

Columban was the first of the active Irish missionaries among the Germans. He was born in Ireland about the year 550. In 590 he left the monastery of Bangor, together with twelve youths whom he was training, and went over into Eastern France, where he founded numerous monasteries, giving great attention to the instruction of old and young. After laboring here for twelve years he incurred the displeasure of the French Bishops, and a few years later he and his companions were expelled from France because he had the courage boldly to rebuke the court for the vices and crimes entertained and committed. The exiles went to Switzerland, and settled at **Tugzen** on Lake Zurich. But the zeal with which they attacked heathenism excited the hostility of the natives, who ill-used and drove them away. They next labored at **Bregenz** successfully for three years. Fresh persecutions induced Columban to go to Italy, where he founded the celebrated monastery of **Bobbio**. He died in Lombardy in 615.

Gall was also an Irish monk, a disciple and companion of Columban, who, being ill, remained in Switzerland, and resolved to continue the work, despite the unfavorable circumstances which prevailed. In a quiet but wild valley he engaged in prayer, and a bush catching hold on his garment, he resolved there to build a cell, which afterwards became the Abbey of St. Gall, one of the most celebrated monasteries in Europe. His labors were richly blessed. He died at the advanced age of ninety-five.

Fridolin is commonly represented as the apostle of the **Allemanni** (about 510). He founded a monastery on an island in the Rhine near Basel, and preached the Gospel to all who came from the mountains and forests to hear it. **Rupert**, or Ruprecht, Bishop of Worms, was the Apostle of the Bavarians. He baptized the duke and his court, founded numerous churches and monasteries and made Christianity the religion of nearly the whole country. He founded the **See** of Salzburg, which he made the centre of his operations. He returned to his former See of Worms in 716, where he died.

Kilian, a native of Ireland, on a pilgrimage to Rome, passed through a province of Thuringia. Finding the people still pagan, he was moved with the desire to devote himself to their conversion. He commenced his labors in the neighborhood of Würzburg and succeeded in converting the Duke Gozbert, together with many of his subjects. His zeal cost him his life, for having provoked the enmity of the Duchess Gailana, he was murdered at her instigation during the absence of Gozbert, in 687. **Emmeran** labored about 650 in the vicinity of Regensburg in Bavaria. He was murdered on the way to Italy by a son of the Bavarian Duke Theodore I. in 654. **Wilfrid**, an Anglo-Saxon, was the first to carry the Gospel to the Frisians (677). He had been elected Archbishop of York, but was expelled from his See, and started for Rome to seek protection. A storm drove him to the coast of Frisia, instead of allowing him to land in France, where hired assassins lay in wait for him. He spent the Winter in Frisia, preached daily, and baptized Duke Aldgild and thousands of his subjects. But the evangel-

ization of the Frisians was to be accomplished by another Anglo-Saxon, **Willibrord**, who spent twelve years in Ireland to prepare himself for the work. Assisted by twelve other missionaries, he devoted himself (in 690) to this enterprise, where he encountered many difficulties. Arriving at Utrecht, they were warmly received by Pipin, king of the Franks, who protected the missionaries. He founded the archepiscopal See of **Utrecht**. From here he extended his labors not only over the dominions of the wild Frisian king, Radbod, but even beyond the Danish frontier. He visited Heligoland and laid the foundations of the Church there, but his work was often destroyed by the vicious king. When in 717 Radbod was defeated by Charles Martel, the mission made good progress. Willibrord continued his mission among the Frisians for fifty years and died at the age of eighty.

But the real Apostle of Germany was **Bonifacius**—(**St. Boniface**). His original name was Winfrid. He was a native of Kirton in Devonshire, England. Impelled by the love of Christ, he resolved to devote himself to missionary work among the heathen of Germany. In 715 he set out on a missionary expedition among the Frisians but met with no success. In 718 he journeyed to Rome and received a commission to labor among the Germans. For three years he labored under Willibrord and then went to Thuringia and Hesse, where he established a monastery at Amœneburg. He went in 723 a second time to Rome, and being ordained Bishop of the German Church under the name of Boniface, he returned to Thuringia and Hesse in 724. Everywhere he destroyed the objects of heathen worship. Near Geismar stood a monster oak, sacred to



ST. BONIFACE.

Thor, the god of thunder.* He made a third journey to Rome and afterwards returned to Bavaria, where he divided the Church into four Dioceses, the Sees of Salzburg, Freisingen, Regensburg, and Passau. In 745 he was made Archbishop of Mainz. Boniface loved to rule, and when he was exhausted he made Lullus his successor about 752. He preached everywhere in the language of the people with extraordinary power. It is said that 10,000 Thuringians were baptized by him.

At the age of seventy-two Boniface undertook another missionary journey down the Rhine to the Frisians, where a pagan reaction had set in. They cruelly murdered him

* Boniface, with faith in his cause coupled with heroic courage, performed a master-stroke in the destruction of an object of superstitious veneration. At Geismar, in Upper Hessa, stood a gigantic and venerable oak, sacred to Thor, the god of thunder, and hence called the thunder oak. This tree was regarded by the people with feelings of awe and deepest reverence. It was a central spot for their popular gatherings. In vain had Boniface preached on the vanity of idols. The impression of that object of superstitious veneration ever counteracted the effect of his sermons, and the newly converted were frequently drawn back by it into paganism. He resolved to make an impression on their senses by cutting down that oak. This he would hardly have dared to attempt had he not had the protection of the Frankish princes. In company with some associates he repaired to the tree with a large ax. The pagan people stood around in great excitement and full of rage against the enemy of the gods, and they expected that those who dared attack the sacred tree would fall, struck dead by the avenging god. But when they saw the great tree fall before their eyes, their faith in the power of the dreaded deity vanished. One account says that a violent storm arose and as the tree fell a bolt of lightning split it into four pieces. Boniface took advantage of the impression made that a god who could not defend himself was nothing, and immediately had a chapel built out of the timber of the tree and dedicated it to St. Peter, the Apostle, whose authority and whose church it was his great aim to establish.



THE SACRED OAK AT GEISMAR.

on Pentecost 755 while he was administering confirmation to those who had remained faithful. He was buried at Fulda.

When Boniface arrived in Germany he found missionaries and bishops in nearly all the parts which he visited. They were the representatives of the old British and Celtic Church, and were independent of Rome. His object was fully as much to Romanize this earlier Christianity as to convert the heathen. He represented the spirit which would tolerate no national independence in matters of religion. To him true Christianity was identical with Romanism, and he made Germany loyal to the Pope.

The Saxons were the last of the German tribes to receive the Gospel. They at first resisted every attempt to establish missions among them. They hated every foreign yoke, and they looked upon Christianity as the enemy of their liberty and independence. Again and again was the work of the missionaries destroyed, until the land was literally bathed in blood. Charlemagne determined to subdue them and make them Christians by force, but the work of subjugation continued for thirty-three years, from 772 to 805. At length the two most powerful chiefs, Widukind and Albio, submitted to baptism in 785, but the Saxons were not entirely overcome until nine years later. The forced Christianization of the Saxons shows how much the religion of the Apostles had degenerated, how the sword of the Spirit gave way to the sword of steel. The Church was already in a state of decline.

It is an interesting chapter in history that while England derived its Anglo-Saxon population from Germany in the

fifth century, Germany received the Christian religion from England in the eighth century. But the form of Christianity was Popery. Eight centuries later Germany shook off Popery and gave to England the Protestant Reformation.

CHAPTER XXI.

THE SCANDINAVIAN NATIONS.

CHRISTIANIZATION OF DENMARK. SWEDEN. ANSGAR.
NORWAY. ST. OLAF. ICELAND.

TOWARD the close of the seventh century attention was directed by the missionaries laboring among the Frisians and Saxons to the neighboring countries of Jutland and Denmark. Already, in 696, Willibrord had carried the Gospel into what is now Schleswig. But the work at that period had no permanency.

The **Christianization of Denmark** belongs to the ninth and tenth centuries, but was not completed until the beginning of the eleventh. Ebbo, archbishop of Rheims, was the first missionary to Denmark, who entered the country in 822, but he met with little success. The Gospel made little impression until a Danish king, Harald, who had been expelled from Denmark and found protection at the court of the Frankish king, was, together with his family, baptized at Ingelheim. Harald returned to Denmark, accompanied by a pious monk, who was destined to become the **Apostle of the North**, Ansgar.

Ansgar was born of Frankish parents about 801. In 826 he made his first missionary journey to Jutland, but met with little success, as everything was done to block



ANSGAR AND THE SAXON CHIEF, ETHELRICH.

the way of the Gospel. He founded a school and bought some Danish youths, who were slaves, in order to educate them to labor among their countrymen. In 829 King

Harald was again expelled, and Ansgar was obliged to follow him and give up the mission. An invitation from the Swedish king, Björn, gave Ansgar the opportunity to visit Sweden. He remained only a year and a half and returned to Germany in order to secure the establishment of a centre from which mission work could successfully be carried on in the northern countries. Louis the Pious heeded his request and founded the see of Hamburg, on the border of Denmark, and designated Ansgar as the first occupant. Pope Gregory IV. confirmed the arrangement, and the Emperor in 834 endowed the see with the rich monastery of Thorout. The work among the Danes was now to be pushed with vigor, but many adversities followed. In 840 the Normans attacked Hamburg, the cathedral and monastery which Ansgar had built were destroyed, and Ansgar narrowly escaped with his life. He sought refuge with the Bishop of Bremen, who, out of envy, refused to receive him. In 847 the see of Bremen became vacant through the death of Bishop Leuteric, when Bremen and Hamburg were united, and Ansgar was installed as Bishop. The Danish mission was again taken up, and King Horich becoming friendly to Christianity, Ansgar was allowed to build a church in Schleswig, from which time the work progressed rapidly. Ansgar devoted himself with zeal to Denmark until he died in 865. After his death slow progress was made. The repeated attacks of the Normans, together with the lack of zeal on the part of Ansgar's successors and the grim heathenism of some of the Danish kings, proved great obstacles to the work of Evangelization. The conversion of Denmark was completed under King Knut the Great (1019-1035).

Sweden.—Just when the expulsion of King Harald compelled Ansgar to give up the Danish Mission, the Swedish king Björn sent an embassy to the emperor Louis the Pious asking for Christian missionaries for Sweden. Ansgar at once set out for Sweden. While crossing the Baltic the vessel was plundered by pirates and he arrived empty-handed at Björko, an island in the Malaren, the residence of the king. The king received him kindly, and Hergeier, one of the most prominent men at the court of King Björn, became a warm friend of Christianity and built the first Christian church in Sweden. When Ansgar returned to Germany and was established in the see of Hamburg, he sent Gautbert and Nithard with a number of other priests to Sweden well provided with everything for the work. Gautbert labored with great success. In Birka he built a church which became the centre of Christian activity. But the jealousy and hatred of the heathen was aroused; Gautbert's house was plundered, Nithard was murdered, the church was burnt, and Gautbert was sent in chains across the boundary. Ansgar, being about the same time obliged to fly before the fury of the Danish heathen, was unable to do anything for the Swedish mission for several years.

During the time of his deepest anxiety about the Swedish mission, he had a dream. Adalhard, abbot of Corbie, appeared before him in a glorified form, and foretold him that the islands and the distant tribes should hear the Word of God from his lips; that he was to carry salvation to the extreme boundaries of the earth; and that the Lord would glorify his servant. This dream appeared to him as a prediction of the spread of Christianity in

Sweden ; and the words, "the Lord would glorify His servant," he was inclined to interpret as having reference to his destined martyrdom, which he had anticipated from his youth.

In 848 Ansgar determined to go to Sweden. The presents he brought to the king, Olaf, and the urgent letters from the Emperor made a deep impression. The king promised that the question should be laid before the assembled people whether Christianity should be again allowed to be preached or not. In the assembly the address of an old Swede proving that the God of the Christians was stronger even than Thor, decided the question, and the missionaries were permitted to preach without being molested. Before Ansgar left, in 850, the church was rebuilt and the work was carried forward for some years with great zeal. Although persecutions ceased, with the expiration of the zeal of the earlier missionaries the work languished and slow progress was made. When in 935 Archbishop Uni himself visited Birka, his principal work was to bring back to the Christian fold such members as had strayed back into heathenism. A new impulse was given to the mission when the king, Olaf Skotkoning, was baptized in 1008. Still heathenism continued, its principal seat being in Upsala, where was the celebrated temple of Odin. But when the priest was convinced by a wonderful dream that the gods were nothing, and himself became a believer and preached throughout the country that the people should turn to the Lord, Christianity gained the victory. Odin's temple was destroyed by King Inge in 1075 and heathenism was abolished.

Norway.—Christianity reached Norway during the tenth century, but the people did not look upon it favorably. Harald Harfagr had made himself master of the whole of Norway and he desired to offer sacrifices not to the gods, but to the Creator of the world. His son, Hakon the Good, was educated in England, and, after he made himself master of the kingdom, became very popular. His highest aim was to Christianize Norway. When in 938 he addressed the people and urged on them to become Christians, their answer was characteristic: a new god could have no confidence in them if they so disloyally forsook the old gods. They even compelled the king to participate in their heathen festivals and to offer sacrifices to the gods.

The first time Christianity really gained a foothold in Norway was under King Olaf Trygvason (995–1000). He went about it in a high-handed manner, punishing severely all who opposed him. It was a desperate struggle, especially in the Northern part of the country. Once, at a great heathen festival at Møre, he told the assembled people that, if he should return to the heathen gods, it would be necessary for him to make some great and awful sacrifice, and accordingly he seized twelve of the most prominent men present and prepared to sacrifice them to Thor. They were rescued, when the whole assembly accepted Christianity and were baptized. Christianity was finally established under Olaf Haraldson, called the Saint, 1014–1030. He concentrated all his energy to establish Christianity, but the means he employed were often violent and cruel.

In the province of Dalen was a powerful man, named Guldbrand, a zealous champion of paganism. On one occasion Guldbrand assembled the people as Olaf approached, and told them that they ought not to wonder that the earth had not yet opened to swallow up the profane monster who presumed to treat the gods with such contempt, but that they should only bring out the great Thor (a monster idol), and let him appear in public, when Olaf and his whole force would melt away like wax. He said: "Who, then, is this god of the Christians, whom no man has seen, or can see? We have a god whom every one can *see*, the great Thor, in whose presence all must tremble." A meeting was agreed upon, where each party was to prove the power of its own god. Olaf prepared himself the night previous by prayer. The next day, the colossal image of Thor, overspread with gold and silver, was drawn to the public place and the pagans assembled around it. Olaf directed Colbein, one of his guardsmen, and a man of gigantic stature and of great muscular strength, to stand near him. Guldbrand made a speech challenging the Christians to produce evidence of the power of their God, and at the same time pointing to the great Thor, which filled the people with alarm. Then Olaf spoke: "You threaten us with your deaf and blind god, soon to meet with a sorry end. But lift up your eyes to the heavens; behold our God, of whom ye say He can be seen by no one, how grandly He reveals himself in the radiant light." The sun burst forth; and at the same moment Colbein, as previously directed by the king, demolished with a single blow the mighty idol. The monster fell, crumbled into small fragments, out of which crept a

multitude of mice, snakes, and lizards. Guldbrand was satisfied no longer to believe in a god who could not help himself.

Through the efforts of Olaf many churches were built and priests appointed. There was, however, great discontent, and King Canute (Knut) the Great, of England and Denmark, invaded the country. Olaf fled to Russia, and when he returned he was defeated and fell in battle July 29, 1030. But the people became dissatisfied with their Danish ruler, a son of Canute (Knut). In 1031 a great assembly of clergymen and laymen declared Olaf a saint. His remains were dug up and deposited in the cathedral at Trondhjem.

Iceland.—During the reign of Trygwason heralds of the Cross carried the Gospel even to Iceland, which had been settled by refugees from Norway. From here the Gospel was carried to Greenland.

CHAPTER XXII.

THE SLAVONIC NATIONS.

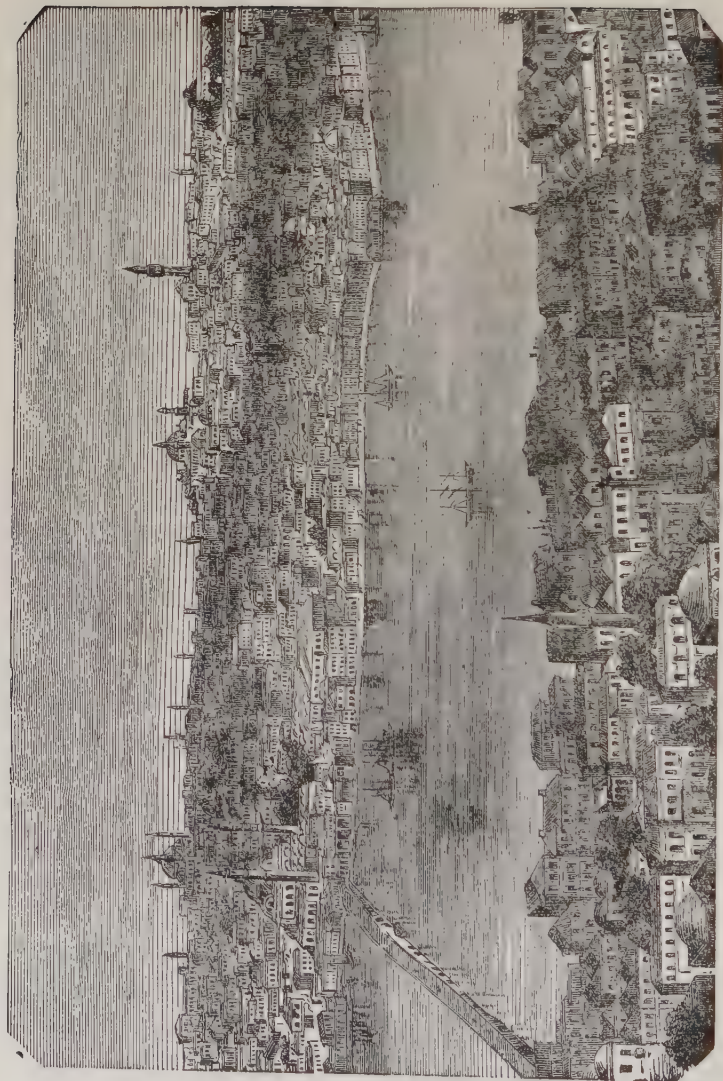
THE BULGARIANS. THE MORAVIANS. THE BOHEMIANS.
POLAND. THE RUSSIANS. THE WENDS.
THE LIVONIANS. THE PRUSSIANS.

IN THE eighth century the Slavs occupied nearly the whole of Eastern Europe, Between the Northern and the Southern Slavonic nations a number of Turanian tribes had settled, as the Huns, the Magyars, and Bulgarians. No missionary work was done among any of

these tribes, excepting perhaps the **Avars**, who soon disappeared from history, before the beginning of the ninth century.

The **Bulgarians** were of Turanian descent, but, having lived for centuries among Slavonic nations, became Slavs in language and religion. In 813 they attacked the Byzantine Empire and conquered Adrianople, and carried away a number of Christian prisoners, among whom was the bishop, to Bulgaria. Those prisoners formed a congregation and began to labor for the conversion of their captors, but with little apparent success. In 861 a sister of the Bulgarian prince, Bogoris, who had for years been a prisoner in Constantinople, and was educated there as a Christian, returned to her native country and endeavored to convert her brother. A picture of **Methodius**, representing the last judgment, made a powerful impression on Bogoris, and he yielded his heart to the Saviour. After much wavering as to whether the Church of Byzantium or of Rome should rule in his country, he decided for Rome. In the course of time, however, Greek Bishops were established in the country, and the Bulgarian Church came under the authority of the Bishop or Patriarch of Constantinople.

The Moravians.—The Moravian Slavs had been conquered by Charlemagne, but under Rastislaw they shook off the German authority and established an independent kingdom, and sent to Constantinople for missionaries. In 863 **Cyril** and **Methodius** went to Moravia and became the apostles to the Slavs. Cyril had labored since 860 among the Chazars, a Tartar tribe in the Crimea, and also among the Bulgarians. Being familiar with the Slavonic



CONSTANTINOPLE.

language, which they employed in preaching, they met with great success. Cyril invented a Slavonic alphabet, and laid the foundation of Slavonic literature. In 868 Cyril and Methodius went to Rome, whence Methodius returned, having been made Archbishop, to Moravia. The organization of the diocese of Pannonia was an annoyance to the Archbishop of Salzburg, who had been entrusted with the mission among the Moravians by Charlemagne. They gave Methodius much trouble, and attacked him fiercely because he continued to preach in the Slavonic tongue, which the German prelates, who used only the Latin, regarded an unwarranted innovation. Complaint was made to the Pope, before whom he appeared in 879, and who permitted the use of the Slavonic service. After the division of the Moravian kingdom in 908, service in the Slavonic language was gradually discontinued and the Latin substituted for it.

The Bohemians.—Christianity first entered Bohemia from Moravia, but it is not certain whether it was introduced by Methodius. Borzivoi, the ruler of Bohemia, was baptized by him in 871. In the tenth century a violent reaction took place and Christianity was almost exterminated by Boleslav the Cruel. In 950 he was defeated by Emperor Otto I. and compelled to rebuild the churches he had destroyed. He now became friendly to Christianity, and the Christianization of the people was soon accomplished. From Bohemia Christianity was carried to Poland, and Posen became the first bishopric.

The Russians claim to have first received Christianity from the Apostle St. Andrew, but this is altogether legendary, and at the beginning of the ninth century there was

no Christian Church in Russia. The Gospel was first preached in Russia during the reign of the Greek emperor Basilius Macedo (867-886), but with little success, owing to the constant wars between the Russians and the Greeks. In 955 the Grand Duchess Olga went to Constantinople and was baptized, but the progress made by Christianity was slow until Grand Duke Vladimir (980-1015), a grandson of Olga, was baptized, and in 988 with one sweep established it as the religion of the country. The archiepiscopal sees of Kiew and Novgorod were established. The people, men, women, and children, were baptized by wholesale in the Dnieper. Soon churches, monasteries, and schools were built all over the country.

The Wends, in Northern Germany, resisted the introduction of Christianity most stubbornly. Charlemagne was the first who attempted to Christianize the Slavonic tribes that occupied the country from the Baltic to the Elbe. With him it was a political measure, which was again and again resisted with great fury. Otto I., after gaining a decisive victory, established the bishopric of Havelberg in 946, and two years later that at Oldenburg. In 968 bishoprics were founded at Meissen, Merseburg, and Zeitz, and in the same year an archiepiscopal see was founded at Magdeburg. But a fearful uprising of the heathen Wends took place in 1032 during the reign of Otto II., which raged with resistless fury. Churches and monasteries were destroyed, the priests were expelled, and some even sacrificed on Christian altars, which were again dedicated to idols. Their leader, Gotschalk, was defeated and taken prisoner. He now returned to Christianity and honestly exerted himself to build up the Christian Church.

In the latter part of the eleventh century another uprising took place which almost extinguished the Christian Church among the Wends. But the work was resumed, and about the middle of the twelfth century the Wends were finally Christianized.

The Gospel was first carried to the **Livonians** through the commerce carried on between Bremen and Lubeck. Canon Meynard, of Holstein, established the first church at Yxkyll, near Riga, in the latter part of the twelfth century. Riga became the episcopal see in 1202. The **Prussians** were the last of all the Germanic tribes to accept the Gospel. Not until toward the end of the thirteenth century did they become a Christian people.

CHAPTER XXIII.

MOHAMMED.

EARLY LIFE. FLIGHT TO MEDINA. CONQUEST OF
MECCA. SPREAD OF ISLAM. CONQUESTS
IN THE EAST AND WEST. FALL
OF CONSTANTINOPLE.

MOHAMMED was born at Mecca about 570. He was the only child of a young widow whose husband had died a few months before his birth. He belonged to the heathen family Hâshim, which claimed lineal descent from Ishmael. Already in his fourth year he was taken with a fit of epilepsy, which, no doubt, largely influenced his whole course in life. When yet a

boy, he accompanied his uncle, Abu Talib, on a commercial journey to Syria, where he passed numerous old and ruined cities, and Jewish and Christian settlements, which



MOHAMMED.

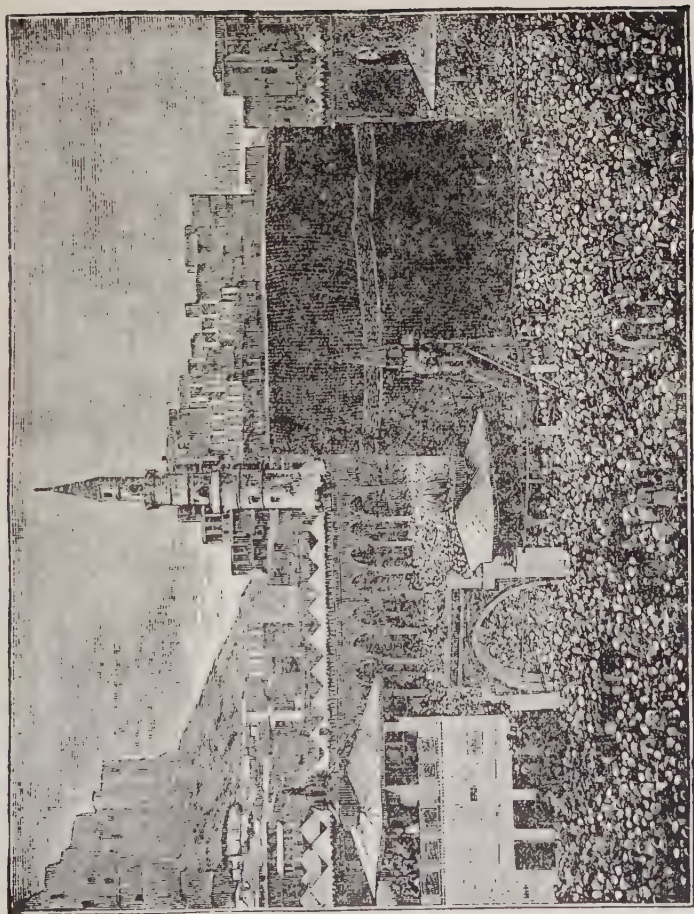
made a deep impression upon him. It is a question whether he ever learned to read and write. In his twenty-fifth year he entered the service of a rich widow,

and accompanied her caravans to the fairs. Although she was fifteen years older than himself, he married her. On his commercial journeys he became acquainted with Jews and Christians, and acquired an imperfect knowledge of their traditions. He spent much of his time in solitary contemplation. He thought much on the unity of God, and conceived the idea that he was a messenger of God, called to warn his countrymen to escape the condemnation of hell by abandoning idolatry and worshipping the only true God. In his fortieth year (610) he went to Mount Hira, where he said the Angel Gabriel appeared to him, evidently the hallucination of an epileptic fit. He went again to Mount Hira, and when he returned he said that he saw the Angel Gabriel, saying to him: "I am Gabriel, and thou art Mohammed, the prophet of God; fear not." He now began to labor among his friends, and boldly attacked the idolatry of Mecca. In 622 he was forced to flee for his life, with his followers, to Medina. This marks the beginning of his success. From that date, July 15, 622, dates the beginning of the Mohammedan **Hegira**. Followers now flocked to him, and he took the field against his enemies. In 630 he triumphantly entered Mecca and demolished the idols of the Kaaba. Overawed by his success, the inhabitants now shouted: "There is but one God, and Mohammed is his prophet." He taught that everything which occurs has been foreordained by an inexorable fate, and that after death the good will be rewarded and the evil punished. As most important practical duties he taught that the faithful must pray five times a day, give alms liberally to the poor, practice circumcision, strictly observe all fast days, of which there

are many, make pilgrimages to Mecca, abstain from wine and all intoxicating liquors, and from all gambling. Over against this he permitted polygamy, made divorce a very light matter, and represented life after death as an endless enjoyment of sensual pleasures. Mohammed was a slave to carnal passions, and the sensual character of the religion he preached was evidently one of the principal causes of his gaining so many adherents.

After his conquest of Mecca Mohammed sent messengers to all emperors and kings demanding of them recognition as the "Messenger of God," and determined to propagate his religion by means of the sword. Before he was able to farther carry out his project he died in 632. Four years previous an attempt had been made on his life by a Jewess, who had placed a piece of roast meat before him on which she had put poison, but although he tasted only a small portion of it, he suffered from its effects to the day of his death.

After the death of Mohammed, the doctrines of his religion, called Islam, were collected into a book called the **Koran**, which his adherents reverence as their book of religion. His successors, the Caliphs, carried on his conquests with the battle-cry: "Before you is Paradise, behind you is death and hell." Inspired by intense fanaticism, and aided by the weakness of the Byzantine empire and the internal dissensions of the Greek Church, his followers in a few years subdued Syria, Palestine, Egypt, and Asia Minor. Thousands of Christian churches were destroyed or converted into mosques. The doctrines of Mohammed were forced on the terrified inhabitants. The whole North-African coast, where numerous Christian congregations flourished, where once St. Augustine directed



THE KAABA AT MECCA.

the attention of the Church to the highest problems of religion, fell in 707 a prey to the Arabs, and Christianity was so completely destroyed that not a trace of it remained. In 711 they crossed from Africa into Europe at the Straits of Gibraltar and marched unhindered through Spain. France and Germany trembled at the approach of these barbarians. In 732, one hundred years after the Hegira, the Frankish ruler, Charles Martel, in a battle which lasted six days, near Poitiers, defeated them and checked their progress. In 1492, the same year in which America was discovered by Columbus, Ferdinand and Isabella took the last stronghold of the Moors in Spain, Granada, and drove them back to Africa.

In the East the Moslems made new conquests. In the ninth century they subdued Persia, Afghanistan, and a large part of India. In 1453 Constantinople fell into the hands of the Turks and the magnificent church of St. Sophia was turned into a mosque and the crescent took the place of the cross. The fanatical fury of the followers of Mohammed was like a resistless stream of lava, reducing the fairest portions of Eastern Europe to desolation and ruin.

The Mohammedan men are very fanatical, but the women are ignorant and degraded. They are not commanded to pray and are rarely seen in the mosques. It is even an open question among them whether woman has a soul. The mosques are always open and frequented by worshipers, who perform their devotions either alone or in groups with covered heads and bare feet. A devout Mohammedan is never ashamed to perform his devotions in public, whether in the mosque or on the street.

CHAPTER XXIV.

THE PAPACY BEFORE GREGORY VII.

ST. PETER. HOW THE PAPACY ORIGINATED. THE
LONGOBARDS. STATES OF THE CHURCH. RELATION
BETWEEN THE EASTERN AND THE
WESTERN CHURCH. DOCTRINAL
ERRORS. DEMORALIZATION
OF THE PAPACY, &C.

ROMAN CATHOLICS say that **Peter** was the first pope and that he reigned twenty-five years in Rome. This is mere fiction and contradicts the testimony of the New Testament. There is no evidence that Peter was either bishop or pope in Rome, or that he was in that city for any length of time, even if he died there. In the early history of the Christian Church the Bishops of Alexandria, Antioch, Jerusalem, Constantinople, and Rome had gained distinction because they presided over large and influential congregations, and had their seat in great centres of population and influence. At first no one claimed pre-eminence, but gradually the Bishop in Rome claimed a superior rank. The term *papa*, "father," was at first applied to priests in general, as is yet the case in Russia, and was not regarded as marking special distinction. It was first applied to the Bishop of Rome in the beginning of the fourth century and was formally adopted by Siricius, Bishop of Rome from 384

to 398. It was used as the official title since Leo I. (440–461), and declared as the exclusive right of the Papacy by Gregory VII. By this title the Bishop of Rome was declared to be superior to and above all other ecclesiastics. In due time he succeeded to exercise supreme authority. But other circumstances exerted an influence to this end. Rome was the ancient capital of the Empire; in Rome were the graves of the Apostles Paul and Peter; in Rome those at variance with each other sought protection and justice; and the Roman Bishops assumed to be the successors of St. Peter. When the Patriarch of Constantinople applied to himself the title “Universal Bishop,” a title which had been conceded to him by the emperors Leo and Justinian, it irritated Gregory I. of Rome beyond measure, and yet Gregory repudiated the title of “Universal Pope” and wrote to Eulogius, Bishop of Alexandria, who had so addressed him: “If your holiness calls me universal Pope, you deny yourself to be that which you call me, universally [that is, you own yourself to be no Pope].” And yet with respect to the Church of Constantinople he asks in one of his letters, “Who doubts that it is subject to the apostolic see?”

The power of the Pope gradually increased and became more and more arbitrary, especially after he also became a temporal ruler. The Roman see had gradually acquired more extensive landed property, which supplied the means of relieving the inhabitants of Italy during the troubles connected with the incursions of the barbarians. This, however, did not imply any exercise of sovereign rights, which were never claimed. The Longobards (Lombards), a German people, invaded Italy in the sixth century

and established themselves there. They invaded the territory of Rome and ravaged the property of the Church, under Luitprand, in 738. Pope Gregory III. appealed to **Charles Martel** for help against the Lombards. While the negotiations were pending, **Charles Martel** died October 21, 741, followed by the death of Gregory on the following November 27. The Lombards, under **Aistulf**, renewed hostilities, and in 752 had taken Ravenna and demanded the surrender of Rome. Pope Stephen III. now appealed to Pepin, king of the Franks, for help. Pepin crossed the Alps with his army, defeated the Lombards, and gave the territory to the Pope in 755. Charles the Great (Charlemagne, 772), the son of Pepin, increased those donations, and deposited a formal document to that effect. This is the origin of the "Patrimony of St. Peter," or "The States of the Church," over which the Pope was the temporal ruler until in 1870, when Victor Emanuel took possession of Rome as the capital of United Italy, and the Pope was deprived of his temporal power.

It was established that the Pope should always perform the coronation of the Emperor, and that the Emperor should confirm every new Pope. On Christmas day, A.D. 800, Charlemagne was crowned and proclaimed Emperor by the Pope in St. Peter's church in Rome. From this time the history of the Church and of the Empire are inseparably connected. They were regarded as the two arms of God in governing the Church and the world.

For many years, even centuries, the relations between the Eastern Church (the Greek Catholic) and the Western (the Roman Catholic) were strained, until it finally came to a complete separation in 1054; the patriarchs of Alex-



CHARLEMAGNE.

andria, Antioch, and Jerusalem adhering to the see of Constantinople. To this day the Russians and a majority of the Christians in Turkey and Greece do not recognize the Pope. Different attempts at reunion were made. A council was held at Lyons in 1273-74 with this purpose in view, but nothing was achieved. Another attempt was made at a council in Florence 1438-39, but the result was the same; the people of Russia and the East rejecting the terms proposed.

In consequence of the great power to which the popes had attained, it became a comparatively easy matter to establish doctrines and customs altogether at variance with the Gospel. Hence numerous errors were soon, not only entertained, but vigorously promulgated as truth. Prominent among these errors are, the canonization of saints, an act by which deceased persons, who are supposed to have wrought miracles, and who have been faithful in laboring for the interest of the Church during life, or who suffered martyrdom, are designated as saints and can be appealed to as intercessors. The worship of saints is intimately connected with canonization. It was practiced as early as the Nicene age and spread rapidly, as it suited the popular taste as a substitute for heathen idolatry. To this properly belongs the giving of divine homage to relics, bones, and bits of clothing of supposed saints, and to pictures of the saints, to which the power of working miracles is ascribed. Another prominent error was, the sale of indulgences, that is the assurance of the forgiveness of sins by paying a certain sum of money to an authorized indulgence vendor. Among other doctrinal errors are, the doctrine that God's

special pleasure can be secured by the performance of so-called good works, such as pilgrimages, self-torture, the praying of the **Rosary**, a string with one hundred and fifty beads, representing as many prayers to the Virgin Mary, together with a number of **Paternosters**, i.e., Lord's Prayers, &c. ; bequests to monasteries as meritorious ; the doctrine of Purgatory ; forbidding the marriage of the priests ; forbidding the reading of the Bible ; the doctrine that there are seven sacraments ; the doctrine of the sacrifice of the Mass ; the withholding of the cup from the laity in the Lord's Supper ; and the doctrine of Transubstantiation, or the changing of the elements in the Holy Communion into the body and blood of Christ. The most prominent errors which have in recent years been set forth as doctrines of the Roman Catholic Church are, the "Immaculate Conception" of the Virgin Mary, which was proclaimed by Pius IX., December 8, 1854, and the "Infallibility of the Pope," which was formulated by the Vatican Council July 18, 1870.

The political disorder in Europe continuing for centuries paralyzed the efforts of the Church for good and had a most demoralizing effect upon Christianity. The Papacy lost all independence and dignity, and became the prey of avarice, violence, and intrigue, a veritable "synagogue of Satan." The Church was dragged through the mire of the darkest crimes and would have perished in utter disgrace, had not God saved it for better times. The gates of hell assaulted the Church on every side, but were not permitted finally to prevail. Pope followed pope in quick succession, and most of them ended their career in deposition, prison, and murder. A long line of wicked and

dissolute men occupied the papal chair. Pope Boniface VII., who put his predecessor to death by strangulation in 974, reigned for some years. A synod says of him :



THE POPE'S MAGNIFICENCE.

"He is a papal monster, who in his abject depravity exceeds all mortals." John XII., who disgraced the papal chair from 955-963, was one of the most immoral and

wicked popes. He was charged by a Roman Synod with almost every crime of which depraved human nature is capable, and deposed as a monster of iniquity. Now, if the popes were so reckless, what would be the condition of the priests? Many of them could neither read nor write. The Emperor Henry III., in 1046, deposed three miserable popes and appointed a pious German, Suidgar, Bishop of Bamberg, to the office, but he only lived nine months, as Clement II. The Papacy had reached its deepest degradation, which became the turning-point to its highest elevation. In 1048 the Emperor appointed Bruno, a man of sincere piety and unblemished character, to the papal chair, and he was confirmed and consecrated February 12, 1049, as Leo IX. He chose a monk, Hildebrand, as his subdeacon and confidential adviser, who was the soul of the papal reforms until he himself became Pope in 1073.

CHAPTER XXV.

THE PAPAL HIERARCHY.

GREGORY VII. HENRY IV. OF GERMANY. THE POPE
UNIVERSAL BISHOP.

HILDEBRAND, the son of an Italian carpenter, occupied the papal throne under the title of **Gregory VII.** He was a man of lofty spirit and inexhaustible energy, and he set to work ideas which remodeled the Christian world. His aim was to divorce the State from, and to make it subservient to, the religious

power. He would establish the supremacy of the Pope over the Church and the Church over the State. In order to accomplish this he applied all the energy at his command toward abolishing **Simony**, **Investiture**, and the **marriage of the priests**. **Simony**, named after Simon Magus (Acts 8 : 18), is the selling or buying of ecclesiastical offices for money. This was a terrible abuse practiced by former popes, by kings and ecclesiastics. Ordination was



POPE GREGORY VII.

purchased and ecclesiastical patronage was bought and sold. Bishops sold inferior positions for a fixed amount of money. **Investiture** was the right of kings and rulers to appoint bishops, making the office dependent upon and subservient to the secular power.

As soon as Gregory ascended the papal throne he first of all directed his attention to the abolition of the marriage of the priests. At a council held in Rome in 1074 celibacy was established by law. Inasmuch as the un-

married state was regarded as meritorious, a majority of the priests were unmarried, but many of them fell into vice and lived scandalous lives, to the disgust of the people. But much as Gregory VII. hated these, he had still greater contempt for those who were married. The decree of celibacy called forth violent agitation in all countries and many voices were raised against him. But he sent legates through the different countries and stirred up the people against the married priests. The decree that a married priest who administered the Lord's Supper and a layman who received the sacrament from a married priest should be excommunicated was enforced wherever possible. Having gained a victory in the matter of celibacy, he directed his attention to simony. In order to cut off the evil of simony at the root, he entirely forbade secular princes to invest subjects with any spiritual office. Here he came in conflict with Henry IV. of Germany. He pronounced his ban against five privy councillors of the king (1075) as guilty of simony. This enraged the king; but inasmuch as he had, in his ungoverned passions, already aroused the Saxons to the point of revolt, the Pope had a decided advantage, as he could reckon on allies against him in Germany. When his decrees were disregarded he summoned Henry to Rome. Henry rashly pronounced the Pope deposed. Gregory now issued against Henry the sentence of excommunication and dethronement. The princes, long dissatisfied with the king, now required Henry to satisfy the papal demand. He became alarmed and set out in midwinter with wife and child to cross the Alps, braving the greatest dangers from storms and ice to humble himself before the highest priest of the Church.

He arrived at Canossa in January, 1077, and was obliged to stand from the 25th to the 27th barefoot and fasting in the garb of a penitent, in the court of the castle, before



HENRY IV. AT CANOSSA.

the Pope would give him absolution. But the reconciliation was not worth much on either side ; it was neither lasting nor sincere. Henry defeated his opponents and now he sought revenge. In 1084 he conquered Rome

after a three years' siege. Gregory had escaped and died in voluntary exile in Salerno May 25, 1085, with the words: "I have loved righteousness and hated iniquity, therefore I die in exile."

Henry gained a victory over the Pope's person, but the thought for which he stood was not conquered. When he fled from Rome that thought went with him and soon possessed the world. Ten years passed away, when the second successor of Gregory VII. called into being a movement by which the Pope became the centre of the German-Roman world, and no emperor could stem the tide of that extraordinary movement, the **Crusades**.

During the thirteenth century the idea that the Pope was the universal Bishop of the Church was developed to a degree never anticipated in former times. Bishops were degraded to be merely vicars of the Pope, who had advanced since Innocent III. (1198-1216) from being the Vicar of St. Peter to be the Vicar of Christ. The legislative power of the Church had passed into his hands exclusively, and the idea of papal infallibility began to take shape.

The celibacy of the clergy could not be fully established in several countries until the thirteenth century. But it introduced in its train a greater increase of the most shameful licentiousness, to which was added utter worldliness and love of pleasure, avarice, and simony on the part of the clergy, by which they entirely forfeited the respect of the laity. The wealth of the clergy increased rapidly by the enforcement of the tithe law, by wills and advantageous purchases, which increased their power over the common people.

CHAPTER XXVI.

RELIGION, WORSHIP, AND LEARNING.

RELIGIOUS CHARACTER OF THE PEOPLE. SINGING.

ORGANS. MASSES FOR THE DEAD. RELICS.

THE VENERABLE BEDE. THEOLOGICAL

STUDIES. ANSELM OF CANTER-

BURY. ROGER BACON.

WHILE in many places the people were very religious, the state of religion was low. The age was still very crude, and the moral character of the clergy did not aid in greatly elevating the life of the people in general. Among the peoples converted to Christianity, the Slavonians alone were allowed to worship in their own language. Everywhere the language as well as the liturgy of Rome was introduced and enforced, except within the dioceses of Milan and in the Spanish Church. The people and priests of Milan were so attached to the Ambrosian Liturgy that even Charlemagne was unable to displace it, and it still remains. The Spanish were equally tenacious in adhering to the Mozarabic Liturgy. Throughout the Western Church the **Sermon** always occupied a more or less subordinate place in public worship, until at length it was almost banished from the public service. When in the seventh century the missionary spirit was aroused, the importance of preaching was deeply felt; but few of the priests were

able to compose sermons. The missionaries preached in the native language, but in established congregations the Latin was used.

In the conduct of public worship Gregory the Great laid down the rule that the chanting should be performed by the clergy. Charlemagne laid down an ordinance that the people should at least take part in singing the "Gloria" and the "Sanctus," but it was not obeyed. Between the seventh and ninth centuries a number of Latin hymn-writers flourished, among whom was Charlemagne, who is said to have composed "Veni Creator Spiritus." In 757 the first organ was brought to France, and a second was given to Charlemagne by the Emperor Michael I. and placed in the Church at Aix-la-Chapelle. Soon these instruments were generally introduced, but they were so crude in construction that the keys had to be struck with the fist.

The Lord's Supper being regarded a sacrifice soon led to the celebration of masses for the benefit of the dead, in order to shorten the torments of purgatory. Then private masses were celebrated for the success of any undertaking, for the restoration of a sick person, for favorable weather, &c. Among the Germans the worship of saints was generally practiced, as they served as substitutes for the gods of former days, and could be easily reconciled with their ancient superstitions. Above all, the Virgin Mary was esteemed as the Mother of God, the Queen of Heaven. Much zeal was displayed in the veneration of relics, in which the saints seemed to reappear in bodily form. In the ninth century the Frankish monastery of Centula boasted of a large number of relics, among which

were memorials from the grave of the Innocents at Bethlehem, some of the milk of the Virgin Mary, hairs from the beard of St. Peter, and some of the wood with which Peter was about to construct the three tabernacles on the Mount of Transfiguration. Among the Anglo-Saxons the practice of making pilgrimages was very general. The favorite places were the tombs of the princes of the Apostles at Rome, the grave of St. Martin at Tours, and that of St. Jago de Compostella (Apostle James the Elder), the supposed founder of the Spanish Church, whose bones were discovered by Alphonso the Chaste. In consequence of the increase of masses and the number of relics, additional altars were erected in the churches. The High Altar stood in the centre of the niche in the choir. The other altars were placed on either side or supported by pillars. A baptismal font was placed at the left side of the principal entrance, and bells became common.

The numerous monasteries in Scotland and Ireland were, until late in the ninth century, famed for the extensive learning and deep piety of their inmates. The venerable Bede, who died in the monastery of Jarrow in 735, was famed for learning in all branches of science known at the time. These accomplishments were combined with great modesty, piety, and amiability. Even on his deathbed he was engaged in teaching and writing; and immediately before he expired, he dictated the last chapter of an Anglo-Saxon version of the Gospel according to St. John. But mediæval Theology attained its highest stage of development in the thirteenth century. Theological studies were almost wholly left to the Domin-

ican and Franciscan monks. Scholasticism addressed itself to the clearing up of ecclesiastical dogmas by means of the philosophy of Aristotle. Very few appealed to the Bible as alone the source and ultimate ground of all belief, although such were not altogether wanting.

Anselm, of Canterbury (1033–1109) was the father of mediæval scholasticism. He was a faithful follower of Augustine and labored to preserve the faith uncompromised by any philosophical researches. Among the most celebrated teachers of scholastic theology in the thirteenth century were **Bonaventura**, a Franciscan, who commenced his lectures at Paris on the same day that **Thomas Aquinas**, a Dominican who died in 1274, began lecturing at the same place. Aquinas was the most profound and acute thinker of his age, very popular as a preacher and enthusiastically attached to the doctrines of the Church. **Duns Scotus**, a Franciscan, a teacher at Oxford, Paris, and Cologne, became a rival to the honors gained by Aquinas. The Dominicans and Franciscans adopted the doctrinal systems of Thomas Aquinas and Duns Scotus as the systems of their respective orders and were known as Thomists and Scotists. The former followed the reasoning of Aristotle, the latter of Plato. The former adhered strictly to the teachings of the Church, while the latter were rationalistic in some of their views.

Among the theologians who opposed scholasticism, and insisted on the necessity of studying the Bible, may be mentioned **Robert Grossteste**, teacher at Oxford, and afterwards Bishop of Lincoln. **Roger Bacon** was a pupil of Grossteste and also a teacher at Oxford. He was without question the most learned man in the Middle Ages. He

pointed out the defects and dangers of scholasticism and insisted on the necessity of studying the Scriptures in the original languages. In return for these bold assertions he was charged with heresy and magic and had to spend a great part of his life in prison. He died in 1294.

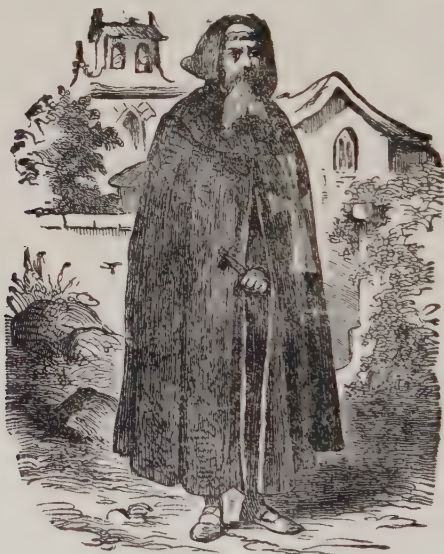
CHAPTER XXVII.

THE CRUSADES.

PILGRIMAGES. PETER OF AMIENS. GODFREY OF BOUIL-
LON. BERNARD OF CLAIRVAUX. CRUSADE
OF THE CHILDREN.

AT AN early period, especially since the time of Constantine the Great, Christians began to make pilgrimages to Palestine in order to pray at the Holy Sepulchre. It soon occurred to some that there was something meritorious in this, and the priests began to demand such pilgrimages as an exercise of penance for sin. As long as Palestine was part of the Greek Empire such pilgrims were kindly received, and even after the Arabs had gained possession of the country they were still tolerated. As soon, however, as the rude Turks (A.D. 1073) had made themselves masters of the country, the pilgrims were subjected to harsh treatment and severe oppression. Already in the year 999 Sylvester II. had made an appeal to Christendom to rescue the Holy Land from the infidels. Gregory VII. entered warmly into this project and had resolved to head a crusade in person, but his quarrels with Henry IV. prevented its execution.

In the year 1095 a pilgrim, **Peter of Amiens**, a French hermit, returned from the promised land, and in burning words portrayed to Pope Urban II. the sufferings of the Christians; he also brought with him a letter from the Patriarch of Jerusalem. The fanatical monk related how the Lord Jesus had appeared to him in a vision and charged him to return home and arouse the Christians to



PETER OF AMIENS.

an expedition against the infidels for the delivery of the Holy Sepulchre. The Pope admired his zeal and directed him everywhere to preach the crusade against the infidel Turks. In this manner he deeply agitated the feelings of the people. Thousands gathered around him, to whom he repeated his stories, appealing to every passion, and all the people were aroused and ready for the holy expedition,

This enthusiasm was, if possible, still more enhanced by Pope Urban, who called a council at Claremont, where in a fiery appeal he summoned the people to a holy war under the standard of the cross. The people were so electrified that, as with one voice, they exclaimed: "It is the will of God!" and on the same day thousands enlisted in the cause, and had a red cross affixed to their right shoulder. Among those who prepared for the crusade were princes and dukes, knights and squires, and even women and children. To all who participated the Pope promised the forgiveness of sins. When the bishops returned from the council to their dioceses, they everywhere preached the crusade, and before many weeks Christendom was stirred to its inmost depths. Thus began a movement which lasted for two centuries and which cost Europe nearly five million of people; and in the end every hope and purpose cherished by the crusaders was frustrated. There were in all seven crusades.

The **first crusade** was organized in 1096 under **Duke Godfrey of Bouillon**. Before the regular army of crusaders was ready to set out, vast numbers of people started under Walter the Penniless, followed by others. But the absence of discipline and the excesses committed by them aroused the hostility of the populations and vast numbers perished in Bulgaria, others were cut to pieces by the Saracens at Nicæa. There were fresh gatherings, and finally a disorderly host of 200,000 perished in and on the confines of Hungary. In August Godfrey's army, numbering eighty thousand men, started. It gradually increased to 600,000. In 1097 they crossed to Asia. Nicæa, Antioch, and Edessa were taken, and on July 15,

1099, the crusaders scaled the walls of Jerusalem with the shout, "It is the will of God!" Out of the 600,000 men which had started but about twenty thousand remained, to



GODFREY OF BOUILLON.

such an extent had the army been reduced by famine, sickness, and the sword of the enemy. Godfrey of Bouillon was chosen King of Jerusalem but humbly refused to wear the royal diadem where his Master had been crowned with thorns, and only styled himself the "Protector of the Holy Sepulchre." He died after the lapse of one year

and was succeeded, A.D. 1100, by Baldwin, his brother, who was crowned King of Jerusalem at Bethlehem.

In 1146 Edessa fell again into the hands of the Turks. This led to preparations for a **second crusade** in 1147. Bernard of Clairvaux, the great teacher of that period, preached the crusade and predicted victory. Louis VII. of France and Conrad I. of Germany took the cross, but their armies fell under the sword of the Saracens or perished amidst want, pestilence, and fatigue. They besieged Damascus, but failed to take it. In 1189 the kingdom of Jerusalem had fallen into complete decay. Animosities, intrigues, licentiousness, lawlessness, all aided in the destruction. Sultan Saladin put an end to Christian rule in Syria by conquering Jerusalem in October, 1187. Tidings of this calamity once more aroused Western Christendom and a **third crusade** was undertaken (1189–1193). The three greatest rulers of Europe, Philip Augustus II. of France, Frederick Barbarossa of Germany, and Richard Cœur de Lion (Lion Heart) of England, undertook to rescue the Holy Land out of the hands of Saladin. Frederick, after defeating the Sultan of Iconium, was drowned in a small river of Pisidia. The other two conquered Acre, but began to quarrel among themselves, and Philip Augustus returned to France. Richard gained a victory over Saladin and concluded an armistice with Saladin for three years, on conditions favorable to Christian pilgrims. A **fourth crusade**, so-called, resulted in the conquest of Constantinople and the founding of a Latin Empire, which continued until 1261. At the same time, in 1217, Andrew II. of Hungary led an army of crusaders to Palestine.

The **Crusade of the Children**, which robbed parents in France and Germany of 40,000 boys and girls, was the most fanatical of all those undertakings. Three more crusades followed in succession, but all in vain. Palestine was lost and it remained in the hands of the infidels. Nothing was gained by the crusades for true Christianity. The last place held by the Christians in the East was Acco, which was conquered by the Turks in 1291. Three orders of Knights came into existence during the crusades, viz. : Knights of St. John, Knights Templar, and the German Knights. These protected the pilgrims and ministered to the sick.

CHAPTER XXVIII.

THE CHURCH AND THE PEOPLE.

CONDITION OF THE CHURCH. EFFECT OF THE CRUSADES.

FEAST OF THE ASS. ASSOCIATIONS FOR THE STUDY

OF THE BIBLE. TRANSUBSTANTIATION.

ATTEMPTS TOWARD REFORM.

ELECTION OF A POPE.

DURING this period we find the strangest contradictions and the most glaring paradoxes in the life of the Church. On the one hand we behold rude violence prevailing among the masses, on the other men withdrawing themselves from the world for the purpose of contemplation and study. We find the grossest sensuality even among the monks themselves, and alongside of it expressed hatred for all sensual pleasures and entire

renunciation of the world. Here we find blind faith in the doctrines and traditions of the Church without any question as to whether they are in harmony with the Word, then again, the most abject unbelief openly expressed and taught. The most abject selfishness was found alongside the rarest self-denial and deepest love. Now we find the highest regard and greatest reverence for sacred things and places, as was shown in the crusades, and then again irony and contempt for holy things together with the most keen and frivolous sarcasm, as is seen in the "festival of the ass."

While nothing was gained for true Christianity by the crusades, some important effects were achieved in popular life. The religious sense of the people was aroused and their narrow horizon enlarged, but on the other hand superstition and moral laxity also increased, and with the extension of commerce the wants of the people also grew. In the homage paid to saints the people forgot the worship due to Christ. The number of saints almost equaled the number of gods of the heathen. Every business, calling, age, and station had its patron saint, and for every misfortune or sickness there was some special saint to whom to apply for relief. Men sought to attain salvation by indulgences and good works. Heathenism had indeed vanished, but much of its superstitions were retained. People believed in witchcraft, dreams, fairies, good and bad omens, &c. Legends and traditions in which the devil always played a chief part were everywhere circulated. Foolish comedies, where sacred things were ridiculed, were enacted in the churches. The "**Feast of the Ass**," already referred to, is a sample of the travesty on religion for the amusement of the people. This was

celebrated in France on Christmas in honor of the animal on which the Virgin Mary and her child had fled to Egypt. An ass, adorned with a surplice, was brought into the church, and his praises were extolled in a comic liturgy composed for the purpose. Although bishops and popes protested against this semiheathenism, the common clergy and the people enjoyed the sport.

While learning flourished in some of the monasteries, the people upon the whole were very ignorant. Few schools existed, and the majority was unable to read. During the eleventh century associations were formed in the south of France for the study of the Bible; but gradually their members took a hostile position to the Church, where the worship was so largely in conflict with God's Word. The rise and spread of the Waldenses was due to the sending out of pious men by Peter Waldus to preach in the language of the common people, to the reading of the Bible, singing and prayer, which supplied a want in the hearts of the people. To counteract this influence the Council of Toulouse, in 1229, prohibited laymen from possessing the Old and New Testament, and even from reading the Psalter and the Breviary in the vernacular.

At the fourth Lateran Council, in 1215, the doctrine of Transubstantiation was confirmed, and the withholding of the cup from the laity, which had already obtained in different places during the twelfth century, was everywhere introduced. It also became the practice in the thirteenth century to adore the presence of Christ in the consecrated elements. In 1311 Pope Clement V. enjoined the festival of Corpus Christi to be observed on the

Thursday following Trinity Sunday. The festival of the Conception of the Virgin Mary on December 8 was generally adopted in the fourteenth century. The doctrine of Indulgence developed gradually. After Pope Gregory VII., the popes began to promise full pardon in return for certain important services rendered to the Church. The common people naturally understood this in its literal meaning, which produced a very bad moral effect. In the thirteenth century indulgences were not only granted to all crusaders, but they were even sold outright for money, and they were granted for the most trivial circumstances. Urban IV., for example, granted indulgence to all who should listen to a sermon at the same time with the king of France.

During this period, in consequence of the errors and abuses which had crept into the Church, attempts were here and there made toward reform. There was often a determined opposition to the prevailing ecclesiasticism, which frequently went out into fanaticism, threatening the State as well as the Church. In order to check such movements, leading men already in the eleventh century advocated burning at the stake. In the thirteenth century bishops were enjoined by the Council of Toulouse (1229) to employ persons, whose sole duty it should be to hunt out heretics and hand them over to the proper tribunals. Any official, secular or clerical, who spared a heretic was to lose his property and office; every house in which a heretic was sheltered should be leveled to the ground; those suspected of heresy were to be refused every assistance, medical or otherwise, even in case of mortal illness. The inquisitors had unlimited power. Those who recanted

were generally imprisoned for life, and those who proved obstinate were handed to the secular tribunal to be burned at the stake.

The condition of the Papacy during the fourteenth and fifteenth centuries is clearly seen in the scheming and trickery and political wire-pulling employed in the election of a pope. The account of the election of Æneas, Bishop of Siena, who became Pope Pius II., in 1458, shows how personal ambition and an entire disregard for holy things were the prevailing influence in the college of cardinals. It is described by Æneas himself. There were nineteen cardinals and it required thirteen to elect. The two leading candidates were Philip, Bishop of Bologna, and Æneas, Bishop of Siena. Each was nominated by five votes. William of Rouen received none; but he did not despair of election on that account. The narrator says:

“We adjourned to luncheon; and from that moment what cabals! The more powerful members of the College, whether their strength lay in reputation or wealth, beckoned others to their side. They promised, they threatened. There were even some who, without a blush, without a shred of modesty, pleaded their own merits, and demanded the supreme pontificate for themselves. * * The bickering of these claimants was something extraordinary; through a day and a sleepless night it raged with unabated virulence.” Then he goes on to describe the tactics of William of Rouen. “He called to himself now this clique, now that, and assailed them with, ‘What is there between you and Æneas that makes you think him worthy of the papal dignity? Are you going to make a man our chief priest who does his work on foot and has not a penny? How is

a poor man to relieve the poverty of the Church; an invalid to heal the sick? * * What does his literary culture matter? * * Think you "good reform" will govern the Church? I am the senior cardinal; you know me to be cautious; I am a past-master in papal learning; of royal descent,' " &c. Influenced by such persuasions, eight cardinals met in the latrines and agreed on William. Three others were wavering, among them the Bishop of Bologna.

Midnight was past when the Bishop of Bologna aroused Æneas from his slumbers and exclaimed: "Come, come, Æneas, know you not that we already have a pope? A number of cardinals have met in the latrines; they have determined to appoint William; they await nothing but daylight. My advice is this: get out of bed, go to him and add your voice to his side; lest if you oppose him and he become pontiff, he bear a grudge against you. I shall look after my own skin and avoid the snare I fell into before. I know what it is to have a pope for my enemy." Æneas resented the base subterfuge of Philip, and, as soon as it was dawn, busied himself with defeating the well-laid plans of William, and approached Roderic, the Vice-Chancellor, and accused him of selling himself to William. He won back Pietro Barbo and seven other cardinals. When the votes were counted it was found that he had nine. Then the Vice-Chancellor Roderic gave his assent, followed by James of St. Anastasia. One more vote was needed, and Prosper Colona rose to give his assent to Æneas. The Archbishop of Nice and William of Rouen seized him, with bitter reproaches. They tried to drag him from the place with violence, but he gave his

accession to the Cardinal Bishop of Siena, and so made him Pope. Now all opposition vanished and the cardinals without a moment's delay prostrated themselves before Æneas.*

CHAPTER XXIX.

THE WALDENSES.

PETER WALDUS. WALDENSES IN FRANCE AND ITALY.
PERSECUTION.

IN ADDITION to the dark pictures of the Church which have been presented, another movement claims our notice, namely, the open and secret persecutions of those who tenaciously clung to the Word of God, making it the rule of their life; the persecution of true Christians by papal authority.

Far removed from the bustle and great highways of the surging world, in the lonely defiles of the Alps, true Christianity was preserved to such an extent, both as to doctrine and life, that it reminds us of apostolic times. The inhabitants of those poor valleys had also been tainted with the corruptions of Romanism to some extent, but through the labors of Peter Waldus, and those whom he associated with him for the preaching of the Gospel to the peasantry, the errors were purged out and the pure truth held fast. The name, Waldenses, is supposed to have

* In 1896 a great American denomination, assembled in General Conference, proceeded to the election of several Bishops, where similar methods were used, as if the highest position in that church were a political office to be scrambled for!

been derived from their dwelling in the valleys (Vallenses), but it is very evident from history that they were called after their most eminent instructor and leader. Their confession of faith contains the following points: "In all things pertaining to salvation, the Holy Scriptures alone are to be believed, and no other person or book. There is but one Mediator, hence saints dare not be worshiped. Purgatory is a mere fiction. There are but two Sacraments," &c. Here we see in the darkness of the Middle Ages an Evangelical Church! The life and conduct of these Christians was in harmony with their doctrine. Having no schools, the children of the Waldenses were taught at home to read and write, and were so thoroughly instructed in God's Word, that many of them had not only memorized a large part of the Bible, especially the Psalms, the Gospel of St. John, and the Epistle to the Romans, but were able to give answer to the most learned of their enemies concerning the hope which was in them. Louis XII., of France, testified of the Waldenses: "Truly, these heretics are better than I and my whole nation."

Peter Waldus was a wealthy merchant of Lyons. He earnestly studied the Word of God, and was so imbued with Gospel truth that he resolved to communicate the same also to others. He felt compelled to take the rule of his life from the Gospels, and in that there were many who agreed with him. About 1170 he distributed all his goods to the poor, and founded an association for preaching the Gospel to the country people. He caused portions of the Holy Scriptures to be translated and circulated among the people as much as possible. Up to this time the



PETER WALDUS.

translation and reading of the Bible had not yet been forbidden. He and his associates preached on the streets, in the houses, and even in the churches, and made a deep impression. The Church became alarmed, and the archbishop forbade them to preach. They protested, refused to obey, and were expelled from the city. Waldus was obliged to flee from place to place, and at length died in Bohemia in 1197. His adherents, taking their wives and children with them, spread all over Southern France. They penetrated into Switzerland and Northern Italy, and were everywhere well received as the poor Waldenses from Lyons. At first some of the popes were lenient toward them, then they were put under the ban. They sent out their preachers two by two, after the manner of the seventy disciples. In order to escape the notice of priests, they used various disguises, introducing themselves as tinkers, peddlers, &c. They carried with them parts of the Bible and devotional books, translations from the Fathers. They gathered the faithful to service in secluded places, visited them in their families, and preached to them. In order to prevent the spreading of the sect, the Council of Toulouse (1229) forbade laymen to read the Bible, whether in Latin or the vernacular, and another Council, five years later, extended the prohibition to the clergy.

Every manner of persecution was visited upon these people, as well as upon all the different sects which protested against the corruptions of the Church, especially the Albigenses in Southern France. The Inquisition was resorted to, and a murderous crusade was carried on against them for many years. It is said that not only

were a million of persons slain, but that many of them were tortured with unparalleled cruelty, and the country was changed into a desert. On one occasion seven thousand persons were put to death in a church. Still more cruel were the tribunals of the Inquisition instituted by Pope Gregory IX. against the heretics, the execution of which he gave into the hands of the Dominican monks. One inquisitor, in Spain, during the short term of his office, had ten thousand persons burned to death and ninety-seven thousand incarcerated, most of whom died in prison in consequence of the tortures inflicted upon them. These tortures were the most horrible which our sin-cursed earth has ever seen, and they were perpetrated in the name of Christianity by the **Roman Catholic** Church. Those incarcerated were questioned concerning their heresy, and, if they did not at once confess, were compelled to suffer indescribable torments, which, in many cases, speedily ended their existence.

After the thirteenth century the Waldenses continued to gain ground, especially in upper Italy in the valleys of the Piedmont Alps, where there are to-day numerous flourishing congregations. Even their opponents were obliged to admit the purity of their morals and their separation from the world; they were struck chiefly, however, with the knowledge they possessed of the Word of God. Of late years they have gained considerable influence in Italy, and can now exercise their religion freely.

CHAPTER XXX.

WICLIF IN ENGLAND.

NECESSITY OF A REFORMATION. JOHN WICLIF.

TRANSLATION OF THE BIBLE. AT LUTTERWORTH.

DECLARED A HERETIC.

DURING the latter half of this period there existed a desire for a reformation of the Church in head and members. The Council at Pisa, 1409; the Council at Constance, 1414–1418; and the Council at Basel, 1433–1434, declared the necessity of a reformation in head and members of the Church, but nothing was accomplished. Every attempt at reformation failed because it proceeded from a wrong principle. External abuses were to be corrected, but the corrupt doctrine was to remain untouched. There was no appeal to the Word, no attempt to turn to the old paths, to repentance from dead works, and to justification by faith in the Son of God. Those who sought to hold up these only true means of a genuine reformation were branded as heretics. In different places voices were raised by men of faith in behalf of a purification of the Church, but without going to the bottom of the evil. **John Charlier, of Gerson**, insisted that a General Council was superior to the Pope. He appealed to the Bible as the only source and rule of Christian knowledge, and contended against the abuse of the doctrine of Indulgences, &c. Still he would have withheld

the Scriptures from the laity, and branded every one as a heretic who did not receive the interpretation which the Church gave. There were friends of reform in Germany who were unsparing in their denunciations of the existing corruptions. But while here and there voices were raised in favor of reform, a more hopeful movement was commenced in England, where "the **morning star** of the Reformation" rose.

John Wiclif, or Wyckliffe, was born in 1324 in the village of Wyckliffe, from which he also derived his name. He became lecturer on divinity in the University of Oxford, after having been Master of Balliol College, where, because of his faithful study of the Bible and decided expression of anti-Romish views, he became involved in a controversy with the mendicant monks. Wiclif in 1360 attacked the monks unmercifully because of their indolence, beggary, and perversion of religion. The monks became the more exasperated and complained to the Archbishop, which caused him and his adherents to be removed from the school. By an address in defense of the English crown against the pretensions of the papal court, he secured the favor of Edward III., who nominated him to the rectorship of Lutterworth. On July 26, 1374, Wiclif was appointed by Edward III. a royal commissary in Bruges to confer with the papal nuncio in order to effect an adjustment of certain abuses complained of by the English Parliament. Wiclif was not to blame for the failure of the mission. He had faithfully striven to advance the popular rights; and his efforts had won enthusiastic recognition from the people and the king who had called him to successive parliaments. He had now learned by per-



JOHN WICLIF AND HIS CHURCH AT LUTTERWORTH.

sonal observation how corrupt the papacy was, and he became more bold in denouncing the errors and abuses in the Church, and designated the Pope as "Anti-Christ," "the proud, worldly priest of Rome, the most accursed of clippers and purse-curvers" (cut-purses). The hierarchy now attacked him publicly, and he was summoned before a convocation in St. Paul's, London. He appeared on Thursday, February 19, 1377. The meeting terminated abruptly without Wiclif being called upon to say a word. An appeal was now made to Pope Gregory XI., to put Wiclif down as a heretic, and he issued five bulls against him. In 1378 he appeared before the papal commission at Lambeth. He came alone, but he had many powerful friends. The citizens of London forced a passage into the chapel, and loudly and threateningly took his part. The result was that Wiclif was merely prohibited to teach the alleged heresies.

Shortly after this he began in earnest the translation of the Bible into English, and took the next decisive step, forced upon him by the study of the Bible, by an open attack upon the doctrine of Transubstantiation, which he designated as "the abomination of desolation in the holy place." This aroused greater opposition, and the university itself turned against him. But he was so popular among the common people that his enemies feared to molest him further than to prevent him from teaching at the university. He formed societies of devout men, who preached the Gospel among the people, and went from village to village bearing copies of parts of the Holy Scriptures. He might have brought about a better state of things in the Church had he possessed moderation and

patience. He, however, desired with one blow to overthrow the erroneous teachings of Rome, and to re-establish the Gospel. His attack upon **Transubstantiation** appeared even to his friend, the king, as heretical. At a council held in London in May, 1382, Wiclif's doctrines were condemned, and steps taken to suppress the Wiclif party by the imprisonment of the itinerant preachers and their adherents. In this the Romanists were successful, but Wiclif remained untouched. On November 18, 1382, he was summoned to appear before the provincial synod at Oxford, but again he was not asked to recant, nor was a sentence of condemnation passed upon him. He continued his quiet but active life in the parish at Lutterworth, where he died on the last Sunday of the year 1384, ninety-nine years before the birth of Luther. On May 4, 1415, thirty years after his death, the Council of Constance declared him a heretic and ordered that his books be burned, and that his bones be taken up and thrown far out of consecrated ground. This command was not executed for thirteen years, but, under Pope Martin V., Bishop Fleming, of Lincoln, had his bones taken up, burnt, and the ashes thrown into the Swift, a branch of the Avon.

CHAPTER XXXI.

JOHN HUSS, JEROME, SAVONAROLA.

HUSS AT PRAGUE. EXCOMMUNICATED. AT AUSTL.

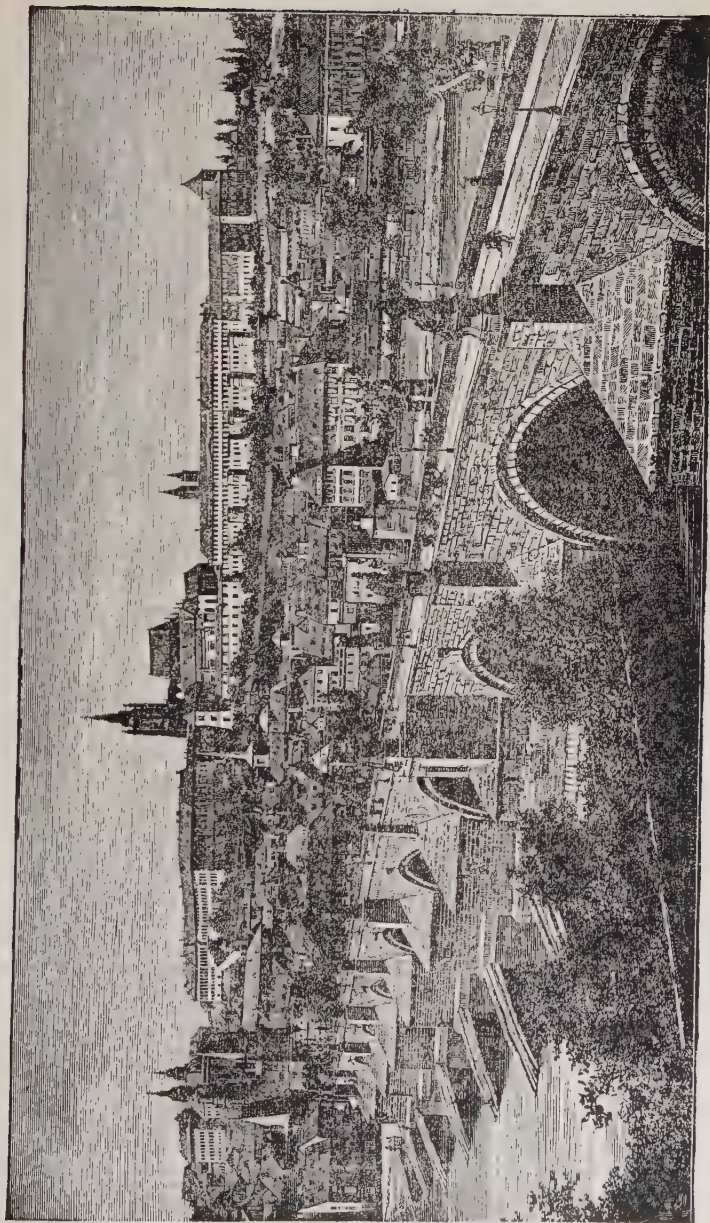
BURNED AT CONSTANCE. JEROME RECANTS

BUT REPENTS. THE HUSSITES.

SAVONAROLA IN FLORENCE.

MARTYRDOM.

JOHAN HUSS, the most important forerunner of the Reformation, lived at Prague at the close of the fourteenth and the beginning of the fifteenth century. He was born of humble parents in the village of Hussinecz in Bohemia in 1369. The writings of Wiclif had reached Bohemia and Huss eagerly studied them. In 1398 he was appointed to the chair of philosophy in the University of Prague and was made dean of the philosophical faculty in 1401, and a year later rector of the university. He was a faithful student of God's Word, in which he found peace and comfort. In 1402 he was called as preacher in the Bethlehem chapel at Prague, which had been founded for the special purpose of giving the people an opportunity of hearing the Gospel in their native tongue. Here he endeavored to feed hungry souls with the bread of the divine Word, which in those times was so seldom presented. With outspoken earnestness he exposed the superstitions of the people and the sins of the



PRAGUE.

clergy. As was the case with Wiclif, a sense of patriotism drove Huss to the conflict. He, as a Czech, turned against the other nationalities represented in the university. The Bohemians were realists and inclined to the teachings of Wiclif, the Germans were nominalists and opposed to Wiclif. The Bohemians demanded three votes in the affairs of the university over against one for all the other nationalities, which request was in fact granted by the king, when a number of professors and thousands of students left and founded the University of Leipsic in 1409. With great zeal Huss applied himself to preaching the Gospel. All who saw him in the pulpit, the pale, thin man with serious countenance, and all who were acquainted with his pure, strict life, were persuaded that he was in earnest and spoke from conviction. When with increasing zeal he discussed the corruptions of the Church, and energetically denounced the ecclesiastical and clerical abuses, and asserted that the Word of God should again prevail in the land, an accusation against him was laid before the Pope in Rome. At length the Pope excommunicated him for entertaining the Wiclifian heresy, and put the city of Prague under the interdict so long as it sheltered the heretic (1413). The Archbishop of Prague, amid the ringing of bells and the singing of the Te Deum, had twenty volumes of Wiclif's writings burned in the court of his palace. But this only stirred up the people, and made Huss more bold in declaring that Wiclif's writings contained the truth, and continued his preaching in the Bethlehem church to the comfort of many souls who longed for the bread of life. The excitement in Prague increased, upon which Huss withdrew to Austi, ten miles

south of Prague, where he wrote his book concerning "The Church." The Emperor Sigismund now prevailed upon him to attend the general Council at Constance (1414) and promised him a free-conduct thither and return. On this promise he gladly set out for Constance, fully persuaded of the justness of his cause. The Council was attended by the Emperor, kings, magnates of the empire, prelates, bishops, and priests. Upon the arrival of Huss in Constance he was at once arrested, in spite of the protests of the Emperor, and committed to prison. For seven months he was tortured by private examinations. A public audience was not granted him until June, 1415, when he was, however, not permitted to discuss the controverted points, but was commanded to make an unqualified recantation. This he refused to do, and on July first he gave a written declaration that it was impossible for him to recant unless convinced from the Scriptures that he was wrong.

On the 6th of July, his forty-sixth birthday, he was brought into the cathedral, where the whole Council was assembled. The Emperor, with the princes of the empire and the assembled knighthood, entered. All eyes were fixed upon the preacher of Prague. He was placed on a slight elevation so as to be seen by the whole multitude. An Italian bishop now delivered a sermon on Rom. 6 : 6, in which he admonished the Emperor to extirpate heresy, and especially to remove the obdurate heretic standing before them. During the delivery of the sermon Huss was on his knees committing his case into the hands of God. As he was not permitted to make a defense he only declared that he had of his own free will come to the Council,

trusting to the faithfulness of the Emperor there present. Here the Emperor blushed visibly. Sentence was now pronounced :

“The writings of Huss are to be burned, and he, being a wicked, obdurate man, is to be ignominiously deprived of his priestly office and given over to the secular power.”

Having heard the sentence, he prayed to God : “I pray Thee, for Thy mercy’s sake, forgive all my enemies !”

The sentence was immediately executed. With curses on their lips they stripped him of his priestly robes, pronounced him a Judas, and placed a paper cap on his head on which were painted tongues of flame and devils, and on which was written the legend, “**Arch-heretic.**” In reply to this ignominy, Huss calmly said : “My Lord wore for me a crown of thorns ; therefore will I, miserable man, cheerfully wear the lighter one for Him.” Being given into the hands of the secular power, he was led to the place of execution. His hands were securely tied on his back. His body was secured with ropes and his neck was fastened with a chain to a stake. Wood and straw were piled up around him, even to his mouth. The funeral pile was lit, and flame and smoke circled aloft. Huss sang in clearest accents : “Jesus Christ, Thou Son of the Living God, who hast suffered for me, have mercy upon me !” He repeated the sentence, and then made a third attempt, but the wind drove the smoke and flame into his face. His lips were seen to move once more—he died.

Jerome of Prague, an associate of Huss, followed his friend to Constance, although he was not himself summoned. Finding that a protracted stay in the city could



JOHN HUSS.

be of no possible benefit to his friend, and only exposed himself to a similar fate, he left Constance, but was captured by the way and brought back in chains (April, 1415). He at first remained steadfast and stoutly refused to recant. After, however, spending half of a year in a loathsome prison, he was prevailed upon in an hour of weakness, to renounce his faith. But, notwithstanding his recantation, he was mistrusted and still kept in prison; his judges fearing that if released he would return to Bohemia and cause a revolt. Jerome soon recovered himself. After another six months spent in prison he requested a public hearing before the whole Council, which was granted him in May, 1416. Instead, however, of requesting his release, as the Council expected, he formally retracted his former recantation, declaring that the condemnation of Huss was unjust, and confounded the Council by his eloquence and moral earnestness. He was now also condemned to death, and having cited his unjust judges to appear within one hundred years before the Supreme Judge to answer for their course, he, on May 30, 1416, died at the stake, full of courage and joy.

The Hussites.—This was the name given to the adherents of Huss. After the death of Huss, thousands of the Bohemians armed themselves, and, under the leadership of their one-eyed commander, Ziska, built the fortified town "**Tabor,**" on the top of a steep mountain. From these headquarters they marched through the land and compelled the introduction of the doctrines of Huss, especially the administration of the cup to the laity in the Lord's Supper. In Prague they demanded religious freedom and the deliverance of imprisoned Hussites. **This**



SAVONAROLA.

being denied them, they threw thirteen councilors out of the windows of the council chamber. This led to a terrible civil war, which continued for fifteen years, being waged with unexampled cruelty on both sides. Army after army of crusaders was summoned against the Bohemians, but they were successively defeated and annihilated. At length, at a general Council in Basel, to which the Hussites were induced to send deputies, their demands were with some restrictions granted. Those demands were: 1. The Lord's Supper under both forms; 2. The free preaching of the Gospel in the language of the people; 3. Strict discipline among the clergy; 4. That the clergy should not possess secular property. As might have been expected, these concessions were continually ignored and violated by Church and State. At a later period a remnant of the Hussites became what are known as the **Bohemian and Moravian Brethren**.

Jerome Savonarola was an Italian monk of the Dominican order. He had learned the truths of the Gospel from Scripture and the writings of St. Augustine. With fiery zeal he laid hold of the thought of a reformation of the Church. He preached at Florence repentance from sin, with burning earnestness. His brilliant oratory, his bold denunciations of the corruptions prevalent among clergy and laity, princes and people, attracted vast crowds to him. Many an obstinate sinner was aroused by his preaching, and some of his political predictions were fulfilled in a remarkable manner. He soon became the idol of the people in his native Florence. Savonarola confined his efforts not to a reformation of the Church, but endeavored at the same time to introduce a political

reformation. Florence was to become the capital of a new democratic theocracy, which should become the centre for the reforming of Christendom, both as to Church and State. This combination of different objects proved fatal to his work. The Pope hurled his anathema against him and put Florence under the interdict. He was condemned to the stake as a heretic and seducer of the people (1497). Savonarola submitted to his fate in childlike confidence in Him who died on the cross.

CHAPTER XXXII.

THE REVIVAL OF LEARNING.

REFUGEES FROM CONSTANTINOPLE IN ITALY. THE
HUMANISTS. ERASMUS. ADVANTAGES TO THE
CHURCH BY THE REVIVAL OF
LEARNING.

THE migration of nations and the many revolutionary movements in Europe, in which nations were destroyed while others were founded on the ruins of the former, caused classical learning to be largely neglected. In 1440 the art of printing was invented, by which means the treasures of classical antiquity could be made accessible. Classical literature was largely cultivated in Constantinople. When that city was conquered by the Turks in 1453, a large number of its learned men sought refuge in Italy, where they found an enthusiastic reception. This immigration gave a new direction, as well as

a fresh impulse, to classical studies. This spread of learning was not for theological purposes, but it was pursued for its own sake, and, especially in Italy, gradually assumed a posture of indifference and proud disdain toward Christianity. It had a decided tendency toward heathenism,



JOHN REUCHLIN.

and sacred history and Greek mythology were placed on about the same level. Those classical students were called **Humanists**.

The Italian Humanists generally ignored the Church and its doctrines, and their morals were generally of a

low order and in keeping with their theory. Classical learning also invaded Germany, where it received a different direction and served a better purpose. The universities of **Erfurt** and **Heidelberg** were the chief seats of German Humanism. The "Brethren of the Common Life" in Germany cultivated classical studies for the sake of adapting the new weapons to the service of theology and of the Church. Among the leading German Humanists may be mentioned **Rudolph Agricola**, of Heidelberg (died 1482), many of whose numerous pupils afterwards joined the Lutheran Reformation; and **John Reuchlin**, the greatest Hebrew scholar of the Middle Ages. Reuchlin took such interest in the Jews that in 1505 he published an open letter to a nobleman: "Why the Jews have so long been suffering." In this letter he offered to instruct any Jew in the Christian religion and at the same time to provide for his temporal support.

Erasmus of Rotterdam was the most distinguished of all the Humanists either before, or at the time of, the Reformation. He was educated by the "Brethren of the Common Life" at Deventer and at The Hague. He was forced by relatives to enter a monastery in 1486, but was afterwards set free and enabled to devote himself to the pursuit of science. He attended the University of Paris, and afterwards for several years occupied the chair of Greek in Oxford, and at last settled in Basel, where he continued to the end of his life, in 1536. His chief merit consisted in promoting classical learning, and in its application to theological purposes. He was not without Christian consciousness, but possessed neither the purity nor strength of faith necessary for a reformer. While

anxious for a reformation of the Church, he was quite unable to understand the peculiar doctrines of the Gospel. But he aided the Reformation by exposing the abuses in the Church, by castigating the moral corruption of all ranks, and by unsparingly denouncing the ignorance,



ERASMUS OF ROTTERDAM.

idleness, and dissoluteness of the monastic orders. Luther's testimony concerning him is : "He has done that for which he was called ; he has introduced the languages and divorced them from unholy studies. Perhaps he will at length die with Moses in the fields of Moab, for he does not

lead into the better studies, namely, those which concern piety. He has accomplished enough by his pointing out the evil, but he is unable to point out the good and to be led into the promised land."

Erasmus loved the quiet and comfortable life he lived too well to endanger it by striking at the root of the great evil which threatened the complete destruction of Christendom. Besides, he lacked the religious depth necessary to discern the real cause of the prevailing abuses. He would have accomplished the work by the application of science and not through the agency of the Gospel, which would have been attempting an impossibility. He loved peace so well that he declared he would rather sacrifice a part of the truth than destroy peace, hence when the Reformation had made some progress and he saw the agitation it stirred up, he cut loose from it entirely. His literary activity continued up to the time of his death. Because of his ridiculing of ecclesiastical abuses, the Sorbonne in Paris in 1527 condemned thirty-two articles taken from his works. But he continued in favor with the Pope, who offered to make him a cardinal, but he declined on account of age.

The greatest advantage which the Church and theology derived from the so-called Revival of Learning was, that the Holy Scriptures were taken from under the bushel which had concealed them and again placed on the candlestick to shed their light upon the world. The Latin Vulgate, a corrupt translation of the Bible, was now compared with the text of the original, and the printing-press spread the original text throughout Europe. In 1517 the greatest undertaking of the age was completed in the

printing of the **Complutensian Polyglot Bible**. Before the completion of this gigantic and expensive work Erasmus issued a manual edition of the Greek New Testament, with a Latin translation of his own. In this manner the way was prepared for the translation of the Word of God from the original into the modern languages. All the translations of the Bible that had hitherto been made into German, Dutch, and English were from the Latin Vulgate. But God was preparing the way for the shedding abroad of the light of the Gospel, and at the same time was fitting the man to begin and carry forward the work of a successful **Reformation**.

V.—THE ERA OF THE REFORMATION.

1517-1648.

CHAPTER XXXIII.

DR. MARTIN LUTHER.

EARLY LIFE. AT THE UNIVERSITY. BECOMES A
MONK. GOES TO ROME. ASCENDS PILATE'S
STAIRCASE. "JUSTIFICATION
BY FAITH."

WE COME now to the most important epoch in the history of the world since the birth of Christ. Many were the errors and abuses which existed in the Church. Many men had openly and boldly protested against them. Among those Waldus, Wiclif, Huss, and Savonarola were the most prominent. But it was not until one hundred years later that the Reformation was actually accomplished. What led to the Reformation? Many influences were at work to prepare the way. There was a revival of learning and of art. There was a stirring among the dry bones of mediævalism, but only power from on high could bring about a Reformation of the Church. This power lay in the Gospel. New life had to be awakened through it. This life was awakened in a monastery, from which the man went forth, the man

who should deliver the Church out of the bondage of the papacy, not by using the power which a corrupt hierarchy knew so well how to wield, but by means of an all-conquering faith in the grace of God through Jesus Christ. God prepared the man and called him to the work, and his name was **Martin Luther**.

Martin Luther was descended from a Thuringian peasant family. Like the Apostles and Evangelists, he was of humble origin. He was born in Eisleben, November 10, 1483, and the day following he was baptized and received the name of the saint of the day of his birth. His parents, Hans Luther and Margaret, born Ziegler, were honorable and God-fearing people. Six months after Martin's birth they settled at Mansfeld, the centre of a rich mining district, where his father worked in the mines. He was brought up by his parents in a simple but strict manner, and was from early youth regularly sent to school. So strict and harsh was his teacher in Mansfeld, that in later years he designated the school as the "Mansfeld purgatory." Being a bright and diligent boy, his father concluded to give him a good education, and designed him for the legal profession. In 1497 he was sent to school at Magdeburg, and the following year he went to Eisenach, where his mother had relatives, in the hope that they might be able to give him some assistance. Here he had to find his daily bread by singing before the doors of the more well-to-do. He found a home in the house of the pious Ursula Cotta, where the fear of God was coupled with gentleness, which exerted a blessed influence on the soul of young Luther. In 1501, at the age of eighteen, he entered the University of Erfurt, which was then one



DR. MARTIN LUTHER.

of the best universities of Germany. It was two years later that, in the university library, he found a Latin Bible, in which he was astonished to find so many things he had never seen or heard before. He read it with increasing interest and earnestness, and prayed that God might in due time reward him with such a book. In 1502 he graduated as Bachelor of Arts, and in 1505 as Master of Arts. According to the wish of his father, he now began the study of law, but he inclined to theology, and it was not long until his whole course of life was changed.

Luther was a young man of unblemished moral conduct and deep religious convictions, although engulfed in error through the corrupt teachings of the Church. He had never learned the love of God but only looked upon the Saviour as a stern Judge whose wrath he constantly feared. Once he fell ill and was seized with a fit of despair, when an old priest comforted him by saying: "My dear Baccalaureus, be of good cheer; you will not die in this sickness: God will yet make a great man of you." He was much concerned about his personal salvation and thought that in a monastery he could find peace of heart. He was terribly alarmed by the sudden death of a friend, and shortly afterwards, in the Summer of 1505, he was overtaken by a violent thunderstorm near Erfurt, on his return from a visit to his parents, and was so frightened that he fell to the earth and with trembling cried out: "Help, beloved St. Anna! I will become a monk." On the 16th of July he assembled his friends of the university and told them his resolution, he once more indulged in social song and bade them farewell. The next day he went to the Au-

gustinian convent, which he never thought of leaving. He obeyed the rules of the convent in the most conscientious manner, performed the most menial services, and went about begging for the cloister.



LUTHER ENTERS THE CONVENT AT ERFURT.

But monastic life did not give Luther the peace of soul he so much craved, and yet the Augustinian convent became the cradle of the great **Reformation**. Martin Luther was a sincere, conscientious monk, and by his own experience

found how impossible it is to merit salvation by human efforts. His sole motive in entering the convent was concern for his salvation. To this he sacrificed every earthly prospect. He observed every detail of discipline, praying, fasting, watching, confessing his sins, but with all he found only disappointment. He found no peace and rest. He became more and more despondent, for he found that he could not with all such works merit the good pleasure of God. He even despaired of salvation, and the struggle in his soul more and more consumed his strength. On one occasion Dr. Staupitz, the vicar-general of the Augustinians, visited the convent and comforted him by directing him to the atoning death of Jesus Christ, and exhorted him to trust in the grace of Christ instead of constantly torturing himself because of his sins. One day as he lay overwhelmed with despair, an aged monk entered his cell and addressed words of comfort to him. He led him back to the Apostles' Creed and repeated, "I believe in the forgiveness of sins." "You must believe," said he, "not only in the forgiveness of David's and of Peter's sins, for this much even the devils believe. It is God's command that we believe our own sins are forgiven." New light now dawned in the heart of the young monk. He applied himself even more diligently to the study of the Apostles and Prophets, and realized what they teach, namely, that we are justified by **faith alone**. Luther owed to Staupitz more than to any other his attainment to the light of true faith, for Staupitz directed him to the merits of Christ and taught him that true repentance consists not in penances and self-imposed punishments, but in a change of heart and reliance on Christ alone.

The vicar-general, Dr. John Staupitz, recognized in Luther a man of fine attainments and excellent character, and he did not wish him to remain long in the convent. He induced him to enter the priesthood (1507), and recommended him to Frederick the Wise, Elector of Saxony, as a suitable professor in the university which the latter had founded at Wittenberg (1508). He also persuaded him to take the degree of Doctor of Theology. As soon as Luther had learned to know that man is justified by faith alone, his mind was clear and his heart satisfied. New light was shed upon the whole Bible, and it became to him a book of life and comfort. He now enjoyed freedom from legalistic slavery and breathed the fresh air of God's redeeming love. By this standard, namely, **justification by faith alone**, he measured every doctrine, and along this line the Reformation was brought to a successful issue.

In the year 1511 Luther was commissioned by Staupitz to go to Rome in the interest of the order of Augustinian monks and their convents in Germany. This journey proved to be to him and his times, and, indeed, for all time to come, of the greatest importance. He still imagined the Pope to be the holy vicar of Christ upon earth, and Rome to be the supreme seat of holiness, for Luther was a most devout Catholic. He hoped in Rome to find perfect peace for his soul; but he was sadly disappointed. He traveled in company with another monk on foot, from convent to convent, spent four weeks in Rome and returned the following Spring. When Luther came in sight of the "eternal city," he fell upon his knees, raised his hands and exclaimed, "Hail, holy Rome!

Thrice holy for the blood of martyrs shed here." In a private letter, written in 1530, he says: "I was such a crazy saint that I ran through all the churches and crypts and believed everything that was said about relics and miracles. Moreover, we did so because we knew no better." He even wished that his parents were dead that he might deliver them out of purgatory by reading mass in the holy (?) city. But soon he learned to see "holy Rome" in another light, and it began to appear as a den of thieves. The wickedness and frivolity which he saw on every hand, the vile reports he heard concerning the popes, showing them to be guilty of the most wicked and shameful deeds, perfectly horrified him. In addition to this, he discovered that the clergy were deplorably ignorant and given to the grossest superstitions, many even being total unbelievers and blasphemers of religion. While he was reading one mass, a Roman priest would finish seven. He heard priests, when consecrating the elements, repeat in Latin the words: "Bread thou art and bread thou shalt remain; wine thou art, and wine thou shalt remain." By such gloomy experiences Luther's reverence for Rome and the Pope was very much shaken. But the word which first brought comfort to his soul, "The just shall live by faith," was constantly in his heart and on his lips. When on his knees he ascended "Pilate's stairway," in front of All Saints' Chapel, he repeated it half aloud, and it was as a solemn protest in his ears rebuking him. On his homeward journey Luther was taken sick, and again the passage, "**The just shall live by faith,**" occurred to him, and at once its true meaning, which until then seemed enveloped in a haze, became perfectly clear: "**Man can not become just before God by works, but by faith.**"

What was of the greatest importance for Luther's development into a reformer was his being made a Doctor of Theology (1512), and his combining the office of a preacher with that of a professor.

Luther had strong objections to being advanced to the degree of Doctor, and only consented as a matter of obedience to Dr. Staupitz. In receiving the degree, he had to obligate himself, upon the Holy Scriptures, not to teach any vain and offensive doctrine. When, afterwards, he was denounced for teaching and preaching the pure Gospel, and the Pope hurled his anathemas against him, he appealed to his oath as **Doctor of Theology**, which obligated him to defend the Word of God. He referred to the fact that it was against his will that he had been made a Doctor, but having assumed the obligation, he must be faithful to the charge laid upon him. At first he hesitated much to preach, but after he had occupied the pulpit of the dingy convent chapel for some time, he began, in 1515, to preach in the parish church. By all these means God led this man to become the instrument for the great work of again unfolding the truth and placing the light, so long hidden under the bushel of ignorance and tradition, upon the candlestick where it could serve to enlighten the world.

CHAPTER XXXIV.

INDULGENCES AND THE NINETY-FIVE THESES.

ST. PETER'S AT ROME. JOHN TETZEL. LUTHER'S
THESES. CARDINAL CAJETAN. DISPUTATION
AT LEIPSIC. BURNING OF THE
PAPAL BULL.

WHEN Jesus began His public ministry in Jerusalem He expelled the sellers of oxen, sheep, and doves, and the changers of money from the temple. The Reformation was begun by a protest against the traffic in indulgences which profaned and degraded the religion of Jesus Christ. The doctrine of indulgences flows out of the idea that temporal punishment for sin, either in this life or in purgatory, are under control of the Church, especially of the Pope. According to this idea the priests can impose fastings, pilgrimages, &c., to atone for certain sins, and the Pope can grant indulgence, or remission of punishment and release from purgatory, for money. Thus the sale of indulgences became an easy way of raising money. While the whole indulgence business is a fearful travesty on Christianity, its abuse was most shameful. Monks went from place to place and sold these indulgences, making the people believe that by paying certain sums of money, every sin, however heinous, which they had ever committed, would be forgiven; and even went so far as to grant permission to commit certain

sins, declaring that by the indulgence they were forgiven in advance.

In 1506 the rebuilding of the magnificent church of St. Peter in Rome was begun by Pope Julius II. When in 1513 Leo X. ascended the papal throne he desired to if possible complete the structure. For this purpose he needed money, and since he could not hope for regular contributions, he commanded a general indulgence to be preached. In 1515 the Pope divided Germany into three districts, and committed the indulgence business of the central district to the **Elector Albrecht of Mainz**, who was Archbishop of Mainz and Magdeburg. This duke had paid thirty thousand florins in gold for the archiepiscopal pallium, and, like the Pope, lived in extravagance and luxury, and was in consequence very much in debt and needed money badly. He made an agreement with the Pope to keep one-half of the proceeds arising from the sale of indulgences. The Archbishop endeavored to make business as profitable as possible and employed a number of shameless monks as indulgence vendors. Among these was **John Tetzel**, of Leipsic, a Dominican friar. He was a popular orator, and an impudent and immoral charlatan, who, on a former occasion, had been found guilty of adultery and was to have been put to death by drowning. This Tetzel was appointed indulgence vendor in Saxony.

He traveled with great pomp and bold effrontery through Saxony and large crowds gathered from every quarter around him, whom he harangued with unexampled impudence, lauding the papal decree and playing on the sympathies of the ignorant people to deliver their departed relatives from purgatory. He was received like a mes-



TETZEL PROCLAIMING INDULGENCE.

senger from heaven. Priests, monks, magistrates, men and women, old and young, marched in procession with songs, flags, and candles, under the ringing of bells, to meet him and follow him to the church. The papal bull on a velvet cushion was placed on the high altar, a red cross, with a silken banner bearing the papal arms, was placed before it, and a large iron chest was put just beneath the cross for the indulgence money. His charges for the pardon of particular sins were: Witchcraft two gold ducats, polygamy six, murder eight, robbing of churches and perjury nine ducats. (A gold ducat = \$2.)

This Tetzal came to Jüterbogk, not far from Wittenberg, and attracted crowds of purchasers from all directions, including many from Wittenberg. Luther had already the year before, in 1516, preached a sermon of warning against trusting in indulgences, for he had realized in his own experience that forgiveness of sins can only be secured by living faith in Christ, and that it is the gift of God's free grace. Now, when he discovered in the confessional the pernicious consequences of this disorder, he was deeply stirred and aroused to action, for now God's set time had come for the beginning of the Reformation. Some of the penitents who came to him to confess, desired to hear nothing more of repentance and amendment, but showed him the indulgence, saying that they had paid for their sins. Luther now began to preach mightily against Indulgence, but it availed little, and a number of eminent priests to whom he appealed, would say nothing against the pernicious traffic.

After serious deliberation, without saying a word to any one as to his purpose, he resolved to invite any one

who would accept the challenge to a public discussion of the burning question. Accordingly on the **31st of October, 1517**, at the hour of noon, he nailed **Ninety-five Theses** against indulgences to the door of the castle church in Wittenberg. At the same time he sent notice of the fact to Albrecht, Archbishop of Mainz, and to the Bishop of the diocese to which Wittenberg belonged. **This was the birthday of the Reformation.** He chose the day before "All Saints' Day" (November 1), because this was one of the most frequented festivals and attracted many people of all classes, including professors and students, to the church. In those ninety-five theses Luther spoke respectfully of the Pope, and defended him against the vile indulgence traffickers, who acted without his knowledge, but declared that the Pope had no right to forgive sins for money, that when our Lord said: "Repent," &c., He meant that the whole earthly life of His believers should be a continual repentance, and that faith in Christ was the only ground for Salvation.

Luther's theses attracted great attention. They were copied, translated, printed, and carried, as on angels' wings, throughout Europe. In the incredibly short space of fourteen days they had not only reached Rome, but had spread throughout all Germany, and soon after became generally known throughout the whole of Europe. The blows of the hammer with which Luther had fastened them to the church door were thunderbolts which agitated the whole of Christendom. Everywhere the movement met with much favor, and men rejoiced at the boldness of Professor Dr. Martin Luther, of Wittenberg; while on the other hand there were no doubt also such,



LUTHER NAILS HIS NINETY-FIVE THESES ON THE CHURCH DOOR.

especially the friends of Luther, who thought with terror of the stake.

It is very evident that the Pope could not long remain silent, although he at first regarded the whole matter as a petty quarrel between different orders of monks, and even praised friar Martin as being a "good head." He, however, soon changed his mind when he saw whole universities arraying themselves against Luther, and demanded that he should recant. On the 7th of August, 1518, the Pope cited Luther to appear in Rome within sixty days, and on the 23d of the same month he demanded of the Elector Frederick the Wise, that he should deliver up this "child of the Devil" to the papal legate. This the Elector declined to do, but arranged a friendly interview with the papal legate at Augsburg on promise of kind treatment and safe return. Luther proceeded to Augsburg and on October 12 he appeared before the legate, Cardinal Cajetan. They had three interviews, Cajetan treating Luther courteously but demanded retraction of his errors, to which Luther replied that he could do nothing against his conscience. Cajetan dismissed him with the words: "Recant or do not come again into my presence." Luther remained for several days in the monastery, after making an appeal in legal form before a notary. He appealed from "the Pope ill-informed to the Pope better informed." Not receiving a reply, Luther's friends became uneasy at Cajetan's silence. On the night of October 20 the Canon Langemantel had a door opened for his egress in the city wall. The Council furnished Luther with an experienced attendant who knew the roads, and Luther escaped from the city unobserved. On the first day he rode forty miles

to Nürnberg, and when he dismounted he fell down, unable to stand. He reached Wittenberg in good spirits October 31.

The Pope made another attempt to silence Luther by inducing him to revoke his heresies. He sent his chamberlain, Karl von Miltitz, to Saxony to present the Elector Frederick with a golden rose, and at the same time to adjust the controversy with Luther. Luther apologized for his vehemence, wrote a humble letter to the Pope, but firmly adhered to the doctrine of justification by faith alone, without any merit of good works. He moreover promised to abstain from further controversy, provided his opponents also remained silent; those, however, did not comply. In 1519 **John Eck**, of Ingolstadt, engaged in a dispute with Carlstadt, a zealous adherent of Luther. Luther felt himself drawn into the debate over the primacy of the Pope, repentance, indulgences, and purgatory; but, though the discussion in the large Pleissenberg hall in Leipsic continued for fourteen days, nothing of importance was gained by it except that Luther advanced in his emancipation from the papacy and for the first time denied its divine right and origin and the infallibility of a General Council. We first make the acquaintance of **Philip Melanchthon** at this period of the Reformation history. He had accompanied Luther to Leipsic as a spectator, and ever after stood by him as his faithful colleague and friend.

After the disputation at Leipsic, Eck went to Rome and sought the condemnation of Luther. In June, 1520, the Pope issued the famous bull of excommunication against Luther in which he is pronounced a heretic, and his writings are ordered to be burned and he is threatened with



THE BURNING OF THE PAPAL BULL.

the ban of the Church unless he appears within sixty days in Rome. Luther now renewed his appeal, made two years previous, to a general council, which, however, was useless. At the same time he resolved upon a step which would cut off all retreat. The Pope had ordered his books to be burned, and they had actually been burned in several places, and at Cologne even in the presence of the Emperor. Luther wanted to show that he was also able to burn books. On December 10, 1520, at 9 o'clock in the morning, in the presence of a large number of professors and students, outside the Elster gate in Wittenberg, he burned the bull of excommunication, together with the papal decretals and several other books, saying as he cast the bull into the flames, "As thou [the Pope] hast vexed the Holy One of the Lord, may the eternal fire vex thee!"

CHAPTER XXXV.

THE DIET AT WORMS.

CHARLES V. LUTHER GOES TO WORMS. BEFORE THE
DIET. ON THE WARTBURG. TRANSLATION OF
THE NEW TESTAMENT. THE GERMAN
BIBLE. THE BIBLE IN ENGLISH.
LUTHER RETURNS TO
WITTENBERG.

THE most conspicuous personage, next to Martin Luther, in the Reformation period is Charles V. of Spain, the Emperor of Germany. On January 12, 1519, Emperor Maximilian I. died. The seven electors met at Frankfurt, and offered the imperial crown to



CHARLES V.

the wisest of their number, Frederick the Wise, but he declined "the golden burden lined with thorns," and nominated Charles, the grandson of Maximilian, who was in consequence elected. The Elector Frederick asked of him that the affair of Luther be presented and discussed at a diet to be held in the city of Worms in 1521. This was conceded, and the Emperor promised Luther a safe-conduct to and from Worms. When the imperial herald arrived at Wittenberg with the official citation, dated March 6, summoning him within twenty-one days before the diet, Luther dropped everything and prepared himself for the journey. He looked upon the citation as a call from God to bear witness to the truth. His friends advised him not to go, and, even after he had set out, admonished him to return for fear the safe-conduct would not be honored and he be violently dealt with. Luther, however, discarded the fears and solicitations of his friends with true Christian heroism, saying: "If there were as many devils in Worms as tiles on the roofs, I would still go thither," and trusting in his Lord he proceeded on his journey. The friends of the Pope had hoped he would not obey the Emperor's summons, and when they heard that he was on the way they were filled with alarm. They feared for their wretched cause, and hence resorted to all manner of intrigue and stratagem to hinder his entering Worms, but Luther was undaunted and said: "I go whither I am summoned." His journey seemed a march of triumph. Everywhere the people were aroused and flocked to see the bold monk. In Leipsic, Luther was honorably received by the magistrate. At Erfurt he was met by a procession of professors and students, while

everybody rushed to see the procession, so that the streets, the walls, and roofs were covered with people.

On April 18, 1521, Luther entered Worms accompanied by Amsdorf, Schurf, Justus Jonas, and two other friends from Wittenberg, and preceded by the imperial herald. On his arrival thousands of people gathered to see the heretic. On the following day, at four in the afternoon, he was led through side streets and alleys in order to avoid the dense crowds, to the hall of the diet. So great was the curiosity to see him that the roofs were crowded with people, and the throng was so dense in the streets that the marshal who conducted him was compelled to order the opening of some private houses to make way for him. At the entrance of the diet chamber stood a valiant knight, the eminent George of Frundsberg, who tapped him on the shoulder and shaking his head, said kindly: "Dear monk, dear monk, thou art now going on a way to make a nobler stand than I or many a captain have ever made in the bloodiest battle. But if thy cause is just and thou art right, fear nothing but go forward in the name of God, He will not forsake thee." Luther went forward with confidence, even if his heart did beat violently as he appeared before the imposing assembly. Before him sat the Emperor Charles V., on a throne, and arranged on either side, his brother, the Archduke (afterwards King Ferdinand), six electors of the Empire, twenty-four dukes, eight margraves, thirty archbishops, bishops, and abbots, seven ambassadors, the deputies of ten free cities, the papal nuncios, and a great number of princes and counts—in all, two hundred and four persons of rank—together with over five thousand persons in the hall and ante-



LUTHER BEFORE THE DIET AT WORMS.

chamber and at the windows, all eagerly looking at Luther. When he was asked whether he was willing to retract his writings, he requested time for reflection that he might not act imprudently and that he might answer without offending against the Word of God. This was granted, and the next day he appeared to make his defense.

Thursday, April 18, 1521, was the greatest day in Luther's life. He had fortified himself with prayer, and he came to the hall with cheerfulness and confidence. After waiting two hours in an antechamber in a dense crowd, he was admitted and made his defense first in Latin and afterwards in German. A short and direct answer was demanded, when he replied in a firm voice: "Unless I am convinced by testimonies of the Scriptures or by clear arguments—since I believe neither the Pope nor the council alone, as it is clear that they have often erred and contradicted themselves—I am conquered by the Holy Scriptures I have quoted and my conscience is captive to God's Word; I can not and will not retract anything, since it is unsafe and dangerous to do anything against Conscience." Then he added the famous words: "**Here I stand, I cannot do otherwise, God help me, Amen!**" However much the friends of Luther, and especially the eminent Elector Frederick, were surprised and delighted at this frank and open confession, Luther was still pronounced a heretic and put under the ban of the Empire. But the Emperor kept his word and permitted him to leave Worms unmolested. The imperial decree of the ban was not published until May 26, after many of the princes favorable to Luther and his cause had left the diet, but it was falsely antedated May 8. In this edict

the Emperor said, that he pronounces this devil in the disguise of a human being and a monk's gown an outlaw, and that after the expiration of the twentieth day no one should harbor him or give him food and drink under pain of incurring the charge of high treason, but seize him wherever found and deliver him under sure guard to the Emperor. The edict concluded: "If anyone of any rank, class, or condition act contrary to this our Christian and imperial order, proceedings will be taken against the same according to the forms of the ban and sentence of outlawry." Luther was now outlawed by Church and State, condemned by the Pope and the Emperor, cast out of human society, and left exposed to a violent death.

After a stay of ten days in Worms Luther received permission to leave, the Emperor sending him a safe-conduct for twenty-one days. He was again conducted by the imperial herald, but upon their arrival at Freyberg, a few miles from Worms, Luther dismissed him with thanks. As he was traveling through the Thuringian Forest near Waltershausen, on the 4th of May, a company of armed horsemen suddenly appeared from the woods, stopped his carriage, pulled him out, and putting him on a horse, hurried away with him with full speed. They rode hither and thither through the forest until eleven o'clock at night, when they arrived at the **Wartburg**,* near Eisenach, where he was detained as a prisoner of State. These knights acted under instructions from the Elector, Luther's friend, who desired to bring him to a secure place until the first storm had subsided. On the Wartburg Luther had to dress in the garb of a knight, was com-

* A castle belonging to the Elector Frederick.

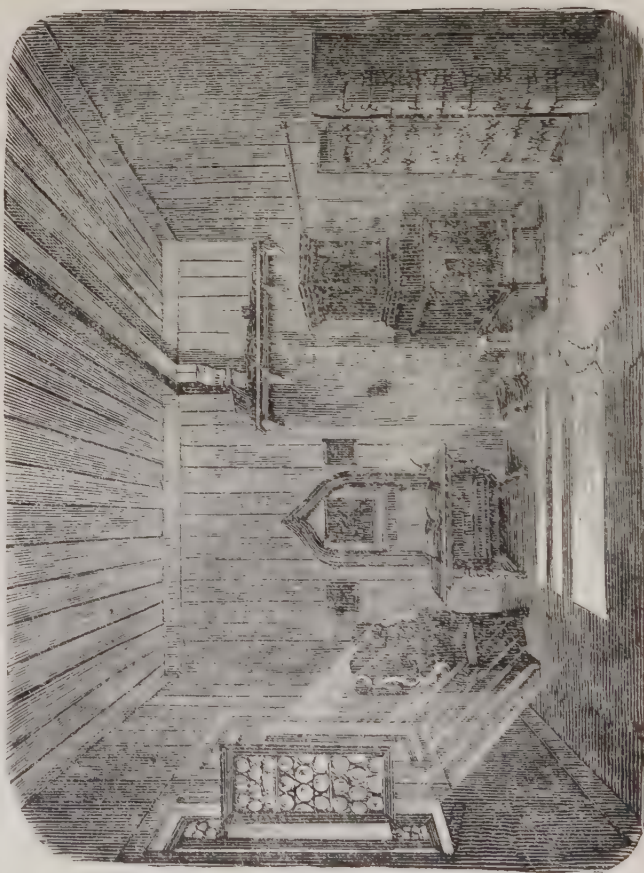


THE WARTBURG.

pelled to let his beard grow and to carry a sword, and was known as Squire George. For several months his whereabouts were unknown even to his best friends except Melanchthon, who received a letter from him May 13.

Luther could not be idle in his exile. Having begun again to build the Church which had fallen into decay, he was determined to continue the work. He resolved to translate the **Holy Bible** into pure German, so that the Word of God in its purity could be studied by the people. A number of translations of the Bible existed. These were not, however, from the original text (Hebrew and Greek), but from the Latin Vulgate, and in many respects unintelligible and full of errors. He began the translation of the New Testament in November or December, 1521, and by March he had completed it. After a thorough revision with the aid of Melanchthon it was published, appearing already on September 25, 1522. The undertaking of this work was of the greatest importance for the Reformation, and was indeed the most important work of his life. By it he brought the teaching and example of Christ and the Apostles to the mind and heart of the German people in lifelike reproduction. He made the Bible the people's book in the Church, the school, and the home.

After the publication of the New Testament, Luther at once undertook the more difficult task of translating the Old Testament, which he published in parts as they were ready. In 1523 the Pentateuch appeared. In 1524 the other historical and the poetical books were published.



LUTHER'S ROOM AT THE WARTBURG.

In this work he was ably assisted by Melanchthon, Bugenhagen, Crueiger, Justus Jonas, and others whom he consulted. The undertaking was a most difficult one, as it involved the formation of a language in a country where every province, and almost every village, had its own peculiar dialect. How he succeeded is seen in the classic German of to-day, which is based on Luther's writings and permanently influenced by his style. With respect to the difficulties of the task he remarked, "What an exasperating work it is to make the Hebrew writers speak German; how they resist and are unwilling to yield their Hebrew style and adapt themselves to the barbarous German, as if a nightingale should forsake her sweet melody and take up the song of the cuckoo." The entire translation of the Bible was published in 1534.

Luther's translation of the Bible was soon followed by **other versions**, French, Dutch, English, and Swedish, some of which followed the German very closely. In 1526 an excellent translation of the New Testament appeared in Swedish, and the whole Bible was published at Stockholm in 1541. It has been several times revised. The most recent version, now in general use, was published in 1883. The Bible appeared in Dutch in 1526, at Antwerp. A revised version appeared in 1556, which is still published, although a new revision appeared in 1867. The Bible was published in French at Antwerp in 1530.

The Bible in English.—In the last quarter of the fourteenth century the first translation of the Bible in English appeared, made by John Wiclif. It, like all other versions of that period, was made from the Vulgate, and hence, as a translation of a translation, and made before

the art of printing was perfected, was of little real value. The next version was the work of William Tyndale, who spent several years on the Continent, and translated the New Testament from the Greek, strongly influenced by Luther's version. Tyndale's New Testament appeared in 1525. He published portions of the Old Testament, but did not live to complete it, but worked on it until he suffered martyrdom October 6, 1536. He was followed by Coverdale, who put forth a complete translation of the Bible, first published in Zurich in 1535 and in London in 1550. It was inferior to Tyndale's, being made from different translations and not from the original text. A revision was made by John Rogers and published, probably, at Wittenberg in 1537, called **Matthew's Bible**. A very imperfect revision, called the **Great Bible**, appeared in 1539. Numerous other revisions and translations of greater or less merit followed, until in 1611 the present English Bible, called King James' Version, was completed. In 1604 King James I. of England appointed fifty-four learned men to provide a new translation. Forty-seven of these men accepted the charge and faithfully performed their work. King James' Version of the Scriptures is still in general use and highly cherished, and has not yet been supplanted by the most recent revision. The Anglo-American revision, of which the New Testament appeared in 1881, and the complete Bible in 1884, is unsurpassed for accuracy and is gradually winning its way among Bible students; but no translation has reached the high standard of excellence which is universally conceded to **Luther's German Bible**.



ELECTOR FREDERICK III. OF SAXONY.

Besides translating the New Testament, Luther, while on the Wartburg, published the first part of his Church Postil, i.e., a book of Sermons on the Gospels and Epistles of the Church Year, which became one of his most popular works and conferred great blessings on the people. After spending about eleven months in what he styled his Patmos, Luther heard of disturbances at Wittenberg. He felt it his duty to go to the scene of battle. The Elector ordered him to remain in concealment, but he regarded it his first duty to obey the call of God, whose Word he was called to preach. He set out for Wittenberg March 1, 1522, and on the way wrote to the Elector a letter, which bore noble testimony to his sublime faith in God's all-ruling providence. He tells him that he has a far higher protection than that of the Elector. He says: "I have no intention of asking your Grace's support. Nay, I believe that I can offer your highness better protection than your highness can offer me. Did I think that I had to trust in the Elector, I should not come at all. The sword can render no assistance here. God alone must act without man's interference. He who has the most faith will be the most powerful protector." He arrived safely in Wittenberg on Thursday evening, the 6th of March, full of faith and hope, to the joy of all the true friends of the Reformation.

CHAPTER XXXVI.

ICONOCLASTS. THE PEASANT WAR.

CARLSTADT. LUTHER'S PREACHING. DEFEAT OF THE PEASANTS.

LUTHER'S exile on the Wartburg was directed by Almighty God to prepare him for the rebuilding of Zion. He was to learn how to build wisely and temperately, and not only how to demolish. During his period of absence from Wittenberg, Carlstadt preached and wrote against celibacy, in consequence of which two priests married. At Christmas in the communion he distributed both the bread and the wine to a large congregation, and shortly afterwards he also married. He denounced pictures and images as dumb idols that should be burned rather than tolerated in the house of God. Thirty of the forty monks in the Wittenberg monastery left to engage in other pursuits. A monk named Dydimus, together with Carlstadt, so inflamed the people and students that they perpetrated the grossest violence. Public worship was wantonly disturbed, images were cast out of the churches, altars were broken down, and some desired wholly to abolish the clergy and theological learning. They were aided in this revolutionary movement by some violent fanatics from Zwickau, the most prominent being Nicolaus Storch, a weaver, and Thomas Münzer, an eloquent and enthusiastic demagogue. The latter came to



LUTHER'S SERMON.

Wittenberg in the beginning of 1522, and immediately joined in the general excitement, but when, in March, Luther reappeared in the city and began to preach, he soon came to feel that that was not the place where he could carry out his wild ideas, and left. For a whole week Luther preached night and day against the fanatics, and soon became master of the storm.

Luther was greatly abused by those violent agitators who, it appears, had joined themselves into a secret society which rapidly spread among the peasantry. From the presses of Eilenberg, Jena, and Alstedt, a swarm of libels were issued against Luther, which also preached open revolt against the existing civil order. When in 1524 Münzer came to Mühlhausen, he found the way prepared for his revolutionary ideas by one Heinrich Pfeifer. Crowds of peasants and burghers and even some noblemen joined the movement, so that the magistrates were unable to maintain order. The revolt spread beyond Thuringia and gradually assumed the character of a peasants' war. Not only churches and monasteries, but also castles were attacked, pillaged, and burned.

What led to the peasant war was the oppression the peasantry, especially in Central and South Germany, suffered from the feudal system. Aroused by the fanatic Münzer, they in twelve articles demanded an amelioration of their condition. Luther, himself the son of a peasant, sympathized with them and earnestly pleaded in their behalf, but as soon as they engaged in acts of violence and began destroying castles and monasteries, and to murder their inmates, he wrote against "the robbing and murdering gang of peasants," and called upon the authorities to put down the uprising with the sword. At length on May

15, 1525, the peasant army was utterly defeated at Frankenhäusen. Münzer, their leader, escaped, but was caught shortly after and beheaded.



THOMAS MÜNZER.

CHAPTER XXXVII.

REFORMATION OF PUBLIC WORSHIP.

RECONSTRUCTION OF PUBLIC WORSHIP. THE GERMAN HYMNBOOK. EDUCATION OF THE YOUNG.

VISITATION OF THE CHURCHES.

LUTHER'S CATECHISMS.

WITH the preaching of the pure Gospel once more in the churches, the whole order of worship had to be reconstructed. In Christ's Church everything is to be done "decently and in order" (1 Cor. 14 : 40). The first effort was directed against abuses which

had to be corrected. The building of "wood, hay, and stubble" (1 Cor. 3 : 12) of papal corruption on the foundation of prophets and apostles, had first to be demolished, before the building of the gold, silver, and precious stones of eternal truth could be securely erected. Hence the Reformers first abolished the sale of indulgences, the worship of saints, images and relics, processions and pilgrimages, and masses for the dead. They introduced the use of the German tongue in public worship, and did away with many meaningless ceremonies.

The order of service, stripped of its unscriptural and illogical elements, was translated into the language of the people so that all could take part in it. The Lord's Supper was distributed in both kinds, in fidelity to its original character. Luther began in 1523 to reform public worship, giving the most prominent place to the preaching of the Word. He was himself the most forcible and popular preacher of his age, and none like him has appeared since his death. He aimed at the common people, and had the faculty of expressing the deepest thoughts in the clearest language, so that all could understand him ; and what he preached was the pure Word of God, for he lived and moved in the Bible. He restored Church song so that the people might join in the praise of God. He himself composed numerous hymns and set some of them to music for popular use. The first German Evangelical hymn book, called "*Etlich Christlich Lieder*," i.e., several Christian hymns, which appeared in 1524 at Wittenberg, contained eight hymns, four by Luther and three by Paul Speratus. During the same year was published at Erfurt the "*Enchiridion*," or



COMMUNION IN BOTH KINDS.

"Handbüchlein," which numbered twenty-five hymns, of which eighteen were by Luther. The third, of the same year, contained thirty-two hymns and a preface by Luther.

Church government and discipline fell into a chaotic state with the advancement of the Evangelical doctrines, because the bishops refused to lead the new movement. An entire reconstruction became necessary for the conservation of Evangelical principles and good order. In the Scandinavian countries, especially in Sweden, the bishops accepted the doctrines of the Reformation, and hence the episcopate was retained and the succession remained unbroken. This was not the case in Germany, and Luther cared nothing for bishops, as they were originally the same as presbyters; the power of ordination belonging to the Church, the pastors could ordain preachers if the bishops refused to do it. In Germany the supreme ecclesiastical power was placed in the hands of the civil magistrate, who appoints superintendents and church counselors as executive officers, and also the pastors.

Luther already in 1520 gave attention to the general education of the young. During the Middle Ages education was confined to the clergy and a very few laymen of the higher classes. The common people were ignorant and superstitious and very few could read or write. Even some of the noblemen signed their name by making a cross. The Reformation, through the printing-press, published the Word of God in the language of the people in thousands of copies, that they might read it for themselves. Hence the education of the young was of the highest importance. In 1524 Luther wrote a book in which he

urged the civil magistrates of all the cities of Germany to improve their schools, or to establish new ones for boys and girls. He says: "I beg you all, my dear lords and friends, for God's sake to take care of the poor youth, and thereby to help us all. So much money is spent year after year for arms, roads, dams, and innumerable similar objects, why should not as much be spent for the education of the poor youth?" This advice of Luther was heeded, and the result is that to-day Protestant nations are far ahead of the Roman Catholic in popular education.

Owing to the ignorance which prevailed, the churches were in a deplorable state. In order to correct abuses, and to introduce reforms in doctrine, worship, and discipline, Luther proposed a general visitation of all the churches, and urged the Elector John to appoint the visitors. After some delay the Elector appointed Luther, Melanchthon, Jonas, Spalatin, and Myconius, together with some prominent laymen. They found a sad condition of things. Churches and schools were in ruins, the ministers were ignorant and indifferent, and the people had broken loose from all restraint. They succeeded in restoring order where confusion had seemed to reign supreme. The visitations were repeated from time to time under the care of regular superintendents and consistories under the direction of the sovereign. In this way State-Church government was established and order restored throughout all the Protestant sovereignties of Germany.

This church visitation led Luther to prepare his Catechisms. The **Larger Catechism** was for the clergy and the **Small Catechism** (both published in 1529) for the instruction of the children. Both have become symbolical

standards of doctrine and duty in the Lutheran Church. The small Catechism is, next to the translation of the Bible, Luther's most enduring work and has been translated into more languages than any other book except the Bible. It has been well said: "It is a great little book, with as many thoughts as words, and every word sticking to the heart as well as to the memory. It is strong food for men and milk for babes."* There are many catechisms in Protestantism and all have excellencies, but Luther's excels them all. It is the only catechism that gives due importance to the Sacraments as means of grace.

CHAPTER XXXVIII.

THE DIET OF AUGSBURG.

COLLOQUY AT MARBURG. DIET OF SPEYER. LUTHER
AT COBURG. THE AUGSBURG CONFESSION.
PHILIP MELANCHTHON.

THE work of Reformation was not confined to Germany. The agitation had spread over the whole of Europe and unless a check was put upon it the papacy was doomed. In Switzerland a movement was begun about the same time Luther began to strike with the Word at the abuses of Rome, which had the same object. Ulrich Zwingli was a preacher at Einsiedeln who admonished the people to trust in Christ, and firmly opposed the sale of indulgences. In 1519 he was called as pastor in Zurich, where he preached the Word without

* Dr. Philip Schaff.



PHILIP I., LANDGRAVE OF HESSE.

reserve, and the inhabitants received it. Unlike Luther, he also meddled in political matters. While Zwingli was a sincere and earnest preacher, he differed from Luther in his views of the Holy Supper. He was not willing to yield his reason in obedience to faith and accept the Word of the Lord unequivocally, but taught that in the Lord's Supper the bread and wine only signify the body and blood of Christ. Luther rejected such sophistry and confessed, as the Word clearly teaches, that the body and blood of Christ are really present under the bread and wine, and truly received. Philip, Landgrave of Hesse, was very anxious, for political reasons, to have the Swiss and Germans united, and he again and again urged upon the Elector John of Saxony to favor a colloquium between Luther and Zwingli. At length the Elector gave his consent and the "Marburg Colloquy" followed. Zwingli with a number of Swiss theologians and certain counselors from Zurich, Basel, and Strasburg arrived at Marburg September 29, 1529. The next day Luther with Melancthon and others arrived. The Conference began October 1, with private interviews. The discussion continued until the fourth, but without any practical result, as the Swiss would not give up their unscriptural doctrine of the Lord's Supper. Luther was, however, requested by Zwingli to write an article in explanation of the points on which they were agreed. Luther drew up the **Marburg Articles** of fifteen propositions, fourteen of which were subscribed by the Swiss. The fifteenth article, on the Lord's Supper, not accepted by them, they wanted to have changed to their view, which Luther could not allow.



COLLOQUY OF MARBURG.

In 1526 the Emperor had called a Diet to meet at Speyer, in which favorable action was taken with respect to the Evangelical cause, granting to all religious liberty until a council should re-establish unity. This annoyed the papal party very much. Another Diet was summoned to convene at Speyer in the spring of 1529. Here the action of the former Diet was reversed, and the Emperor demanded an unreserved bowing down under the old papal yoke. In response to this all the Evangelical princes and representatives of imperial cities united, on April 19, in laying a **protest** before the Diet in which they declared that in matters concerning the glory of God and the salvation of souls, their consciences required them to reverence God the Lord, above all, and that they could not yield to the demands that had been made upon them. Here the name **Protestant** originated.

In April, 1530, the Emperor summoned another Diet to convene at Augsburg. The Elector now instructed his theologians to arrange all the articles bearing upon the controversy, clearly setting forth their convictions, to be laid before the Diet. Luther had elaborated the fifteen Marburg articles at Schwabach the preceding October, which were called the seventeen **Schwabach Articles**, to which another, concerning the Church, was added.

Luther went as far as Coburg, where he remained in the castle of Elector John, called the Steadfast (the brother of Frederick, who had died in 1525), because it was not safe for him to go beyond the Elector's dominion, as he was under the ban of the Empire. The Elector remained here until April 22, when he received a letter from the Emperor to hasten his departure for Augsburg. The

Elector took every precaution for Luther's safety in the castle. Though Luther had to keep far away from the Diet, yet he wished that his voice should be heard in it. During his sojourn at the Coburg he was constantly at work, now writing letters to his family, then to his friends, and at the same time keeping in constant touch with the



COBURG.

Diet. He also wrote his "Admonition to the Clergy," his "Confession for the Present Diet Again Revised," and finished the translation of Jeremiah into the German language and began the translation of Ezekiel. He also made a German translation of Æsop's fables from the Greek. Many letters were exchanged with the Elector,

who was firm in upholding the position taken by the Evangelicals. The Elector refused to comply with the intimation of the Emperor, to the effect that he should forbid his clergy to preach in Augsburg; for, as he said: "It is a dangerous thing to give up the Word of God and His truth."

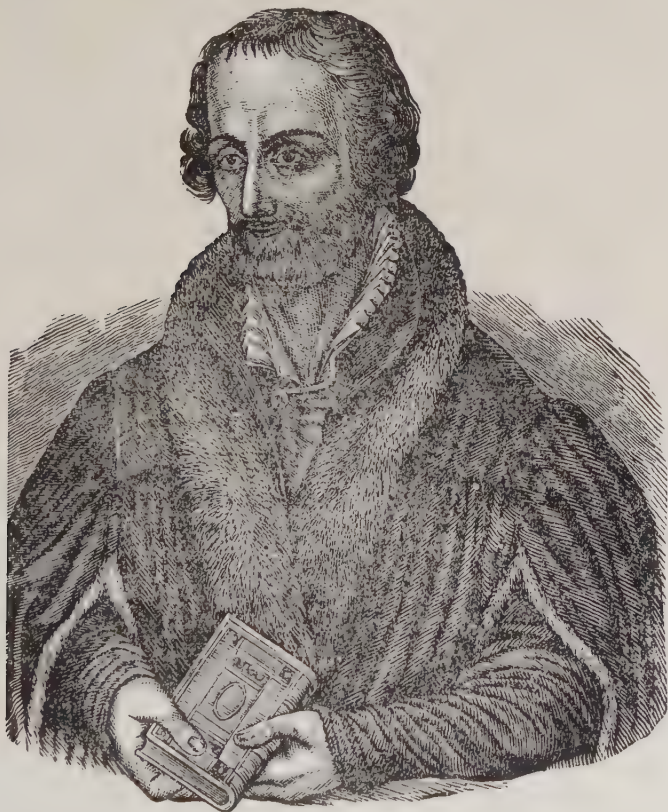
During the Emperor's delay in coming to Augsburg, Melancthon elaborated those articles previously prepared, and from time to time sent his work to Luther for approval. At length, on June 25, the **Augsburg Confession**, the great and central Confession of true Protestantism, was presented to the Diet. The Emperor demanded that it be read in Latin; but the Elector John insisted, that being on German soil, it should be read in German, which was at length conceded. Many of the opponents were greatly impressed with the doctrines it set forth, and the Evangelicals were full of confidence. The Roman Catholic theologians declared they could refute the Confession by the Church fathers, but not with the Bible. Upon this, Duke George of Saxony, an enemy of Luther, replied: "Then the Lutherans are entrenched in the Scriptures, and we are outside them."

Philip Melancthon was the author of the Augsburg Confession, in so far that he enlarged on the Articles previously prepared by Luther, and formulated and polished the language so that it is without a flaw. He was born February 16, 1497, in Bretten, in the Old Palatinate, entered the University of Heidelberg when only thirteen years of age, and when sixteen years old he already published a Greek grammar. In his seventeenth year he received the Master's degree, and in his twenty-



DIET OF AUGSBURG.

first he was called as professor of the Greek language to Wittenberg. His name was originally Schwerzert, which Reuchlin changed into Schwarzerd (black earth), which,



PHILIP MELANCHTHON.

according to the custom of the times, was translated into Greek, Melancthon. His fame soon spread throughout all Europe, attracting to Wittenberg thousands of students from all countries. Because of his superior talents, fine

culture, and great learning, and the influence he exerted on education in general, he received the title: "The teacher of Germany." He outlived Luther, and died April 19, 1560, weary of life and eager to depart.

CHAPTER XXXIX.

LUTHER'S DOMESTIC LIFE AND HIS DEATH.

PROGRESS OF THE REFORMATION. LUTHER'S MARRIAGE.
HIS ACTIVITY, ILLNESS, DEATH,
AND BURIAL.

THE progress of the Reformation affected all classes of people. It not only pointed to Christ as the only Saviour through whom we are justified by faith alone, but it also exposed the abuses which enslaved the Church through the perversion of the teaching of God's Word. One of the worst and most pernicious of those abuses was the celibacy of the priesthood, and closely allied to this was the system of monasticism. The Gospel even penetrated the cloisters, and monks and nuns left them to engage in something more useful, or were rescued by friends. Luther strongly advocated the marriage of the priests, but at first was not willing to think of it in his own case. His enemies closely watched him in order to accuse, slander, and condemn him. At length he determined to impress upon his testimony for the divine order of matrimony a seal that would prove to be a direct defiance of his enemies.

Catharine Von Bora was an escaped nun from the cloister of Nimttsch, who had found refuge in Wittenberg. Luther's attention was directed to her and he resolved on making her his wife. This most important step for the disenthralment of the Church was taken June 13, 1525, eight years after the beginning of the Reformation and



LUTHER AND HIS WIFE.

when Luther was forty-two years of age. His married life was a very happy one.

Luther's benevolence was remarkable, exceeding the liberality of many who are wealthy. As a father he was very strict and endeavored to rear his children in the fear of the Lord. On the other hand he was very kind and affectionate, so that his children not only feared, but most

sincerely loved him and confided in him. In consequence of this Christian discipline at home, his children were well-behaved, and grew up respected by all who knew them. He was the father of six children. Luther's activity was wonderful, but no less wonderful was the modesty with which he spoke of himself, while at the same time he applauded the merits of his friends. Whilst he was the great reformer and all Germany looked to him for the pure Gospel and for an order of service based upon the Word of God, he was no less a pastor in the narrow circle of his own city, Wittenberg. When the university, in 1527, was transferred to Jena, in consequence of the plague in Wittenberg, Luther would not be moved to go to Jena but clung to Bugenhagen, the pastor in Wittenberg, that he might minister to the spiritual and bodily relief of the sick. The plague came into his own house; but it was not followed by any fatal results.

Luther was a very earnest man, but at the same time friendly and kindly disposed toward every one. In spite of much ill-health he was very diligent. He preached very frequently, lectured to the students every day, was obliged to undertake many journeys, to answer innumerable letters, to receive visits of many strangers and give them advice, and employed two and three hours daily in communing with God in prayer. By means of his numerous publications Luther might have become a wealthy man, a publisher offering to pay him annually four hundred dollars (a very large sum at that time) for them. He would, however, take nothing, although he received but a meagre salary, so that, because of his liberality, he often lacked the means for the most ordinary necessities.

During his whole life Luther enjoyed comparatively little good health ; but especially during the last few years of his life was he afflicted with great bodily suffering. About this time (in 1545-1546) family difficulties arose between the counts of Mansfeld, his former sovereigns, and the counts desired to adjust matters by submitting the difficulties to the arbitration of exemplary men. They, therefore, requested Luther to come to Eisleben. Luther consented to undertake this difficult journey, although he realized his approaching end. He reached Eisleben on January 28, 1546, and on the following Sunday preached with his usual vigor. He had the great satisfaction of seeing the counts reconciled ; but his illness increased, and on the 16th of February assumed such a grave character, that he realized his speedy dissolution, and remarked several times : "Here in Eisleben I was born and baptized, what if it should also be the place of my death?" He often stood at the window engaged in prayer. On the evening of the 17th he felt a heaviness on his chest, which a few hours later increased to such an extent that his friends watched at his bedside. Every effort to relieve him by means of medicine was fruitless. He prayed fervently and exclaimed three times in quick succession : "Father, into Thy hands I commend my spirit, for Thou hast redeemed me, Thou God of truth." He then lay quiet, seemingly unconscious, when Justus Jonas leaned over to his ear and said distinctly : "Reverend father, are you still determined to stand fast in Christ and in the doctrine which you have preached?" to which he replied with a clear and distinct "Yes." Then he turned upon his side and fell asleep, and with a deep and gentle

breathing he gave up his spirit at three o'clock in the morning of February 18, 1546, at the age of 62 years, 3 months, and 8 days.

Luther's death was an occasion of the deepest mourning. The Elector John Frederick, called the Magnanimous, ordered that the body be brought to Wittenberg. Electors, dukes and common citizens, men and women, old and young, all mourned with bitter tears when the news of the death of the **Reformer of the Church** became known. The young Count of Mansfeld with forty-five noblemen accompanied the corpse to Wittenberg. Every city and village through which the funeral cortege passed, manifested its loss in the deepest grief. The funeral took place February 22 amid such an immense concourse of sorrowing people as Wittenberg had never before seen. His remains were buried in the Castle Church, on the door of which, twenty-nine years before, he nailed his famous theses.

In the Summer of the following year, the Emperor Charles V., having defeated the army of the Elector of Saxony and made him a prisoner, stood at the grave of Luther, in the church at Wittenberg. The Duke of Alba, standing by his side, said that the Emperor ought to order the bones of the arch-heretic to be taken up and burned. To this ferocious advice the Emperor replied: "I make war upon the living, not upon the dead. Let this man rest, undisturbed, until the day of resurrection and of judgment."



THE LUTHER MONUMENT AT WORMS.

CHAPTER XL.

THE REFORMATION IN SWITZERLAND.

CHARACTER OF ZWINGLI'S REFORMATORY WORK.
ZWINGLI'S DEATH. JOHN CALVIN. HIS
TEACHING AND INFLUENCE.

REFERENCE has already been made to the reformatory work of **Ulrich Zwingli** in Switzerland. He was born in Wildhaus, in the Toggenburg, January 1, 1484. From the beginning, Zwingli's reformatory measures differed from those of Luther. He aimed at being not only a religious but also a political reformer. He was not, as Luther, trained to the work by deep spiritual struggles, but by classical studies. Where Luther laid stress chiefly on the purification of doctrine as the centre from which the correction of all other abuses must flow, Zwingli laid special stress on external improvements. He was not satisfied with abolishing the Romish mass, but sought to abolish things in themselves indifferent and which, if properly used, can add to the praise of God, and which Luther wisely retained. As a result, paintings, altars, baptismal fonts, church decorations, organs, bells, &c., were condemned as Roman Catholic, destroyed and burned. His views of justification alone through the merits of Christ were not as positive as Luther's, and he was, especially with respect to the Lord's Supper, influenced more by speculative reason than by



ULRICH ZWINGLI.

positive faith in the express words of Christ. Hence Luther was right in rejecting his hand at Marburg with the words: "You have a different spirit," inasmuch as the opposite course would have compromised the great Reformer's convictions of truth.

Zwingli also advocated the taking up of arms in defense of the Reformation, especially when the Reformed were treated with great cruelty by the Roman Catholics. The Forest Cantons would not tolerate Protestantism and in return were blockaded by order of the Protestant deputies. The crisis at length came when, October 9, 1531, an army of 8000 Catholics marched from the Forest Cantons upon Zurich. Taken completely by surprise, Zurich hastily collected a force of 1500 men, which met the enemy at Cappel on October 11. Zwingli accompanied the little army as chaplain. He soon fell on the field of battle, together with a large number of his adherents. Two of the Catholic soldiers asked him, as he lay wounded and bleeding under a pear-tree, to confess to a priest, or to call upon the saints, but he shook his head and kept his eyes fixed towards heaven. Then he was recognized by a captain, who thrust him through with a sword, exclaiming, "Die, obstinate heretic." His body was burned and his ashes scattered to the winds.

French Switzerland also came under the influence of the reformatory movement. Farel, a preacher of great zeal, introduced the Reformation in Neufchatel and afterwards labored in Geneva, which publicly accepted the Reformation in 1535, and was afterwards confirmed in it by John Calvin.

John Calvin was born in Picardy, France, on the 10th of July, 1509. He studied in Paris and devoted himself to the office of the ministry. When the news of Luther's work reached France, Calvin was filled with such enthusiasm for the doctrine of the Lutherans, that he at once publicly defended them.

Nicholas Cop, a friend of Calvin, was elected Rector of the University of Paris, and he delivered his inaugural oration on All Saints' day, November 1, 1533. This address, which had been written by Calvin, was a plea for a Reformation and a bold attack on the scholastic theologians of the day. This was regarded by the faculty of theology and the Parliament as a declaration of war upon the Catholic Church, and was condemned to the flames. Cop fled to Basel and Calvin escaped in the garb of a winedresser. For three years he wandered about, under assumed names, in Southern France, Switzerland, and Italy, until in 1536 he reached Geneva, where the rest of his life was spent. The year previous he had spent in Basel, where he published his greatest work, "**Institutes of the Christian Religion.**"

At Geneva the minister Farel approached Calvin, stating how much his services were needed there and asked him to remain. He, however, hesitated, desiring to devote himself to study and intellectual labor. Upon this Farel said: "If you refuse your aid in God's work in this time of need, the curse of God will rest upon you and your studies." This appeared to Calvin a divine menace, and he remained. He at once set to work to introduce a most strict church discipline, for which reason he was banished from Geneva after a residence of two years.

He went to Strasburg, and after spending three years in that city, he was invited to return to Geneva, and did so in 1541. Calvin's doctrine was essentially the same as that of Zwingli. Though he pronounced Zwingli's view of the Lord's Supper profane, he could not appre-



JOHN CALVIN.

hend the true doctrine in the fullness of Luther's faith. He taught that the believer was, through faith, fed only spiritually by the body and blood of Christ, but that unbelievers receive mere bread and wine. He set forth the doctrine of Election, according to which "God has pre-

destined some individuals to salvation, and foreordained all others to eternal condemnation." He died at Geneva in 1564.

Calvin gave to the Reformed Church a republican form of government. He insisted on the severest church discipline, and himself practised the most exacting self-denial. He made his influence also felt in civil affairs, and insisted on a legalism quite in contrast with Luther's more cheerful view of life. The logical result of this legalistic spirit was reached in the burning of Michael Servetus for heresy at Geneva in 1553. This was in direct opposition of the spirit of Luther, whose utterances do not savor of persecution for opinion's sake. He said: "Belief is a free thing which can not be enforced." "Heresy is a spiritual thing which no iron can hew down, no fire burn, no water quench." "To burn heretics is contrary to the will of the Holy Spirit."

Calvin's influence was so great that the tendency he originated penetrated also German Switzerland and supplanted the Zwinglian Reformation. The Reformed doctrine also spread into some countries where Luther's doctrine at first had prevailed. Elector Frederick III. of the Palatinate went over to the Reformed Church in 1559, and by appointing Calvinistic teachers and preachers, he forced the Reformed doctrines upon his originally Lutheran land. He directed two Heidelberg professors, Ursinus and Olevianus, to prepare the "Heidelberg Catechism," which appeared in 1563 and became the leading symbol of the Reformed Churches in Germany and Holland.

CHAPTER XLI.

THE REFORMATION IN OTHER COUNTRIES.

SWEDEN. DENMARK. NORWAY. ICELAND. ENGLAND
AND SCOTLAND. FRANCE. MASSACRE OF ST.
BARTHOLOMEW. FANATICISM.

THE Reformation spread with marvelous rapidity, and in less than half a century it had permeated all Europe, and had it not resisted by force of arms and bitter persecution, Roman Catholicism would have been reduced to an insignificant sect. Wittenberg and Geneva were the centres from which the cause spread according to the Lutheran or Reformed tendency. The Lutheran Reformation spread mostly northward, throughout Germany, the Scandinavian countries, and the Baltic provinces, at the same time also touching the Austrian crown lands, Transylvania, Spain, and Italy; while the Reformed doctrine was received more especially by the nations of Southern Europe, France, and Hungary, but was also carried to England, Scotland, Ireland, and Holland.

Sweden.—Christian II. of Denmark succeeded in subduing Sweden in 1520. During the coronation ceremonies at Stockholm, November 8, 1520, he had many of the leading men of Sweden executed, to the number of six hundred throughout the kingdom. Gustavus Vasa, son of one of the murdered counselors, had escaped to Lübeck,

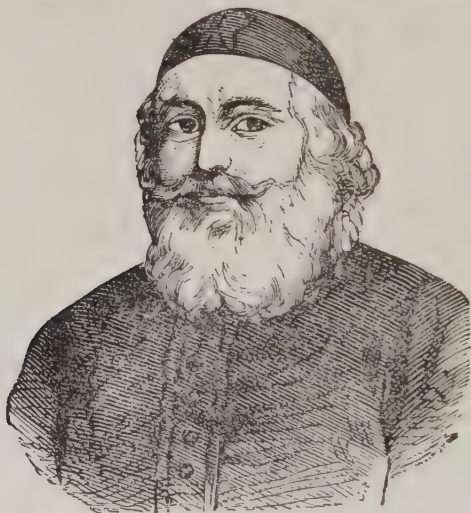
where he remained during the reign of terror in Sweden. Here he learned about the Reformation, and sympathized with it in many of its principles and ends. In 1521 he returned to Sweden, drove out the Danes, and was chosen



OLAUS PETRI.

king. Two sons of a Swedish blacksmith, Olaus and Lawrence Petri (Peterson), on their way from their native town, Oerebro, to Rome to study for the priesthood, while passing through Germany, heard of the fame of the recently established University of Wittenberg and wended

their way thither, where for several years they were diligent scholars of Luther and Melancthon. Having received their Master's degree, they returned home in 1519, and at once began to spread the Evangelical doctrines. Olaus became secretary of Bishop Matthias, of Strengnäs, who was favorably inclined toward the Reformation. After the murder of the bishop in the Stockholm



LAURENTIUS PETRI.

massacre, the diocese of Strengnäs was administered by his archdeacon, Lawrence Anderson, a man of extensive learning and great eloquence. From Olaus Petri he learned Luther's doctrine and became a hearty advocate of the cause. When Gustavus Vasa was elected king, he appointed Anderson as his chancellor, Olaus Petri chief preacher at Stockholm, and his brother Lawrence professor of theology at Upsala. In 1524 the king provided for a

public disputation between Olaus Petri and Peter Galle, who represented the Scholastic theology. Petri appealed to the Bible, and was declared victorious. In 1526 the chancellor, Anderson, published an excellent translation of the New Testament into Swedish, and the brothers Petri began the translation of the Old Testament, which was published in 1541. The Reformation made slow progress at first, and the overbearing bishops gave the king much trouble. At the Diet of Westerös in 1527, Gustavus submitted to the States the alternative of his abdication or the Reformation. The clergy violently opposed the latter, and the king went away in tears. The love of the people for their king now asserted itself, and broke the chains by which the Romish priesthood had kept them bound. They insisted on Gustavus re-assuming his abandoned crown. Now the Reformation was everywhere introduced without force or resistance. The episcopal form of government was retained, as the bishops accepted the Evangelical doctrines. In 1531 Lawrence Petri was elected the first Lutheran Archbishop. After the death of Gustavus in 1560 a Roman Catholic reaction set in, but at a council held at Upsala, in 1593, a decree was promulgated on the 20th of March in which the Augsburg Confession was readopted, by which the Swedish Reformation was firmly established on a clear confessional basis, since which time Sweden has been one of the strongest Lutheran countries.

Denmark, Norway, Iceland.—The principles of the Reformation gained entrance into Denmark at an early period through several young men who had studied at Wittenberg. Christian II. took sides with the Reforma-



JOHN BUGHENHAGEN.

tion for political reasons and sought to at once introduce it throughout the whole land. At length in 1523 the clergy and the nobility renounced allegiance to him and transferred the crown to his uncle, Duke Frederick I. of Schleswig, who had to promise not to introduce the Reformation. But Frederick was favorable to the Lutheran cause and did not prevent the preaching of the pure Gospel. In 1526 he publicly confessed the Evangelical faith and called John Tausen to Copenhagen to introduce the Reformation. Tausen was a pupil of Luther, who had labored for the Gospel since 1524 amid much persecution in Denmark and became the Danish Reformer. At the Diet of Copenhagen, under Christian III., in 1536, the Reformation was formally recognized and **John Bugenhagen**, of Wittenberg, was called to complete the organization of the Church. The same year **Norway** took the oath of allegiance to the king of Denmark and the Reformation was introduced into that country. **Iceland** resisted the movement for some years, but yielded in 1551.

In 1521 the Evangelical doctrines were first preached in Riga in **Livonia** by Andrew Knöpken, from which time the Reformation spread without much interruption, although violently opposed by the archbishop. When in 1539 William of Brandenburg became archbishop, he favored the Evangelical cause, and in a short time all Livonia and Esthonia embraced the Augsburg Confession.

The candle again placed in the candlestick could not be hid, hence we find Spain also open to the truth, but the Inquisition and great Autos-da-fé in Seville and Valladolid soon purged out the hated Evangelical heresy. In Italy also some prominent men were led by the study of the

Bible and Lutheran writings to advocate the Reformation, but were obliged to flee to Germany to escape the stake.

The Lutheran Reformation was carried by young men who studied in Wittenberg to Hungary; while German merchants returning from the fair at Leipsic carried Luther's writings to Transylvania. By 1526 about two-thirds of those countries were Lutheran, but the Lutheran doctrine was partly supplanted in Hungary in 1550 by the influence of the Swiss Reformation.

England and Scotland.—The spirit of Wiclif continued to live in England. When Luther took his bold stand at Wittenberg in 1517, there were many in England longing for just such an act, and by 1520 a great number of Lutheran books were imported into England. These were eagerly read by students of the universities of Oxford and Cambridge and aroused the suspicion of the higher clergy, who took measures to prevent the spread of the heresy. But the progress of the truth could not be prevented. One of the first converts was Thomas Bilney, a young student of Cambridge, who succeeded in converting Robert Barnes, Hugh Latimer, and a number of others afterwards prominent in English reformatory work. During the same period William Tyndale was in Germany translating the New Testament into English, which he, together with John Frith, published in 1526. When in 1532 the notorious King Henry VIII. applied to the Pope to annul his marriage with Catharine of Aragon, to enable him to marry Anne Boleyn and was refused, he renounced the Pope and posed as a reformer. In 1523 he had received from the Pope the title of "Defender of the Faith," as over against Luther, and now he raved both



HENRY VIII. OF ENGLAND.

against Lutherans and papists. This directed the reformatory work into a different channel. Hitherto it was decidedly Lutheran and continued to spread in spite of persecutions. It can be reasonably supposed that had Luther and the Wittenberg theologians been favorable to the divorce of Henry the Augsburg Confession would at once have been accepted by him. Cranmer, who was chosen by the king to carry out his plan of reform, was inclined to the Swiss Reformation and secretly did all he could to introduce it. Under Edward VI. (1547-53) many foreign theologians were called to England, who, as professors and preachers, proclaimed the Gospel, mostly according to the Reformed system. After Edward's death, **Mary**, daughter of Catharine of Aragon (Bloody Mary), obtained the crown. She proceeded with unsparing cruelty against all who confessed the Gospel. Archbishop Cranmer and Bishop Ridley, together with two hundred and seventy-seven others, bishops, preachers, laymen, women, and children, were burned. Elizabeth succeeded Mary in 1558 and triumphantly established the Reformation in England. In 1562 the thirty-nine articles were adopted, which combine many features of the Augsburg Confession with Calvin's view of the Lord's Supper. In opposition to this the Puritans or Presbyterians introduced a presbyterial constitution modeled after that of Geneva, with a zealous adherence to Calvinism, excluding everything that reminded of popery, as clerical vestments, altars, &c. Thus the Church was divided. An act of uniformity, passed in 1563, threatened to punish all non-conformists with fines. This increased the evil. A party called **Independents** (also Congregationalists) fled to Holland,

but returned under Cromwell, and subsequently emigrated to North America. Elizabeth introduced the Anglican Church into Ireland, but a majority of the Irish adhered to the Roman Catholic Church.

In **Scotland** the Gospel was early preached by Patrick Hamilton, who had studied at Wittenberg, and perished at the stake in 1528, at the age of twenty-four years.



JOHN KNOX.

John Knox was, however, the Reformer of Scotland. He was forty years old when he first publicly professed the Protestant faith, to which he was led by George Wishart, who, after a period of banishment, returned to Scotland in 1544, and was burned at the stake the following year. From 1549–1554 Knox was a minister of the Church of England. He then went to the Continent, reaching Geneva

in September, 1554, where he saw Calvin. He returned to Scotland in 1559. He impressed the most rigid Calvinism upon the constitution and doctrines of the Scotch Church.

The Reformation in the Netherlands.—The new movement was received with great favor by the people of the Netherlands. Luther's writings were early circulated, and the first martyrs of the Lutheran faith perished at Brussels in 1523. At first the Lutheran doctrines prevailed, but through connections with France and Switzerland the Reformed Confession gained predominance. Here Charles V. put forth the most strenuous efforts to check the progress of the Reformation by enforcing the edict of Worms in all its severity, so that many perished as martyrs to the Evangelical faith. The persecutions became even more violent under his son, Philip II. of Spain, who sought by means of the Inquisition to crush both political and religious liberty. But the liberty-loving people were not so easily crushed. They formed a confederacy of nobles for the overthrow of the Spanish rule, which daily grew stronger in resenting the tyranny of the authorities, and broke out in open revolt. The unprincipled, fanatical Duke of Alba was sent to put down the insurrection, and by means of his unexampled cruelty, which caused eighteen hundred people to be executed in the short space of three months, he in part succeeded. But now the phlegmatic Frisian blood of the Netherlands was warmed, and they were thoroughly aroused to throw off Spanish tyranny and secure for themselves religious liberty. In 1579 the seven northern provinces combined in the Utrecht union, and William of Orange, and after his murder at Delft in 1584 his son

Maurice, after a tedious struggle, drove the Spaniards out of the country and established civil and religious liberty.

In France the influence of the Reformation emanating from Wittenberg was deeply felt, and as early as 1521 the Sorbonne directed Luther's writings to be burned at Paris. But the influence of Geneva soon gained the ascendancy. In 1534, Francis I., who at first showed a disposition to favor the Reformation, began actively to persecute the Protestants, and in the following January had six burned to death before his eyes. But all efforts to "extirpate heresy" were in vain, as Protestantism spread rapidly, gaining strength, as it were, through persecution. During the reign of the bigoted Henry II. stringent laws against the importation of any books from Geneva were enacted, and an attempt was made to introduce the Spanish Inquisition, but failed. So rapidly did the Reformation spread that already in 1559 the first General Synod was held in Paris, at which a confession of faith, the *Confessio Gallicana*, was adopted. In January, 1562, an edict of toleration was published, which was the first formal recognition of the Protestant religion, conceding liberty to meet for worship in all places outside of the walled towns. This seemed to end the long era of persecution, to which they had submitted with exemplary patience. It stimulated the Protestant cause, which in turn more violently stirred up the rage of the Catholics. At Cahors a Huguenot meeting-house was surrounded and fired, and the whole assembly perished; those who escaped the fire were murdered. At Vassey a more fearful carnage occurred. A destructive civil war broke out which raged furiously. At length in 1570 the "Peace of St. Ger-

main" secured to the Huguenots (French Protestants, the name corresponds to "Covenanters") full liberty of conscience and religion.

On August 18, 1572, Henry, King of Navarre, was married to a sister of Charles IX. The most eminent Huguenots had been invited to this wedding. In the midst of the festivities an attempt was made to assassinate Admiral Coligny, the most prominent Huguenot leader. This event was followed within forty-eight hours by the "Massacre of St. Bartholomew's Day," August 24, 1572. Suddenly at midnight the castle bell tolled. This was the signal for the butchery of all the Huguenots. In Paris the bloody tragedy continued for four days. None were spared, neither children, nor women, nor the aged. Between five and six thousand persons were killed in the streets of Paris. Couriers were dispatched throughout the provinces with the murderous decree, and the slaughter was renewed, the same scenes being enacted in all the large cities of France. The number of victims of the massacre is variously given as from 30,000 to 100,000. When the news was received in Rome, Pope Gregory XIII. was so overjoyed that he commanded a salute to be fired, all the bells to be rung, and a grand **Te Deum** to be sung, and he had a medal struck in honor of the glorious victory of the Church!

But Protestantism was not crushed in France. Civil war followed civil war, until in April, 1598, the **Edict of Nantes** secured freedom of conscience throughout the kingdom and recognized the right of the Protestants to meet for worship. For nearly a century this edict was in force, but was constantly violated by the Catholic party,

until revoked by Louis XIV. in October, 1685. Within a fortnight all ministers of the Gospel were commanded to leave the kingdom, while no others were permitted to immigrate, under penalty of the galleys or imprisonment. In 1787 the Edict of Toleration was published, since which the Protestants possess the free exercise of their religion.

The progress of the Reformation suffered much from fanaticism, which in some places threatened to ruin the cause. Reference has already been made to Thomas Münzer and the Peasant War. Those fanatics condemned the baptism of children, and from their teaching that those baptized in infancy should be rebaptized, were called **Anabaptists**. In the year 1534, Münster, in Westphalia, became the gathering-place of the Anabaptists. The tailor John Bockhold, of Leyden, the baker Matt-hiesen, of Harlem, and others found fanatical coadjutors in the Protestant minister Rottmann and the burghers Knipperdolling and Kreckting, and proclaimed the beginning of the Millennium. They gained many adherents, and soon succeeded in making themselves masters of the city. The council was deposed, churches sacked, and John Bockhold was proclaimed king. Polygamy was introduced, and the wildest licentiousness practiced. The city was besieged and captured, and the leaders were executed. King John, with his governor, Knipperdolling, and chancellor, Kreckting, were pinched to death with red-hot tongs, and then hung upon the tower of St. Lambert's Church in iron cages. (These cages were only

removed in the Winter of 1882, when the tower was taken down to be rebuilt.) Some of the Anabaptists took refuge in England, where in later years the English **Baptist** denomination originated.

CHAPTER XLII.

THE INTERIM, CONTROVERSIES, AND SECTS.

SMALCALD WAR. AUGSBURG INTERIM. LEIPSIC

INTERIM. CONTROVERSIES IN THE CHURCH.

SYNERGISM. CRYPTO-CALVINISM.

FORMULA OF CONCORD. SECTS.

FOLLOWING close upon the Reformation, there came a time of sifting of the Church. While Luther yet lived the signs of the times were foreboding, and dark war-clouds were gathering. He anticipated that a storm of tribulation for the Church was approaching. He writes: "I have prayed to God with great earnestness, that He would restrain the counsel of the papists and not permit war to break out in Germany during my lifetime." After his death war did break out and raged with terrible fury, not only against the Church from without, but within the Church itself. The Lutheran princes had formed a league at Smalcald against every assailant, including the Emperor Charles V., who labored zealously to bring them under the power of the Pope again. War broke out in 1546, and in the following year the Protestants were defeated, the Elector of Saxony, John the Magnanimous, was made a prisoner, and Charles



JOHN FREDERICK THE MAGNANIMOUS.

V. was master of Germany. In December, 1545, the Council of Trent was opened, from which the Pope succeeded in excluding the Protestants. The false doctrines against which Luther and his assistants in the Reformation so strenuously contended, were reasserted, and all the conciliatory schemes of the Emperor were set aside. The Council was adjourned to Bologna early in 1547. After the Emperor had succeeded in humiliating Germany, he opened a diet at Augsburg in September, 1547. The Protestants now promised to submit to the council if it were restored to Trent and its proceedings begun anew. But the Pope obstinately refused the demands of Charles, and the latter concluded to undertake to effect a religious union without the Pope, and to establish an **Interim** which should be the law of both parties. He had an order of faith prepared, by which Protestants and Catholics should be guided for the time being, hence the name **Interim**. By it the Roman Catholics were left free in their action, but the Protestants were commanded to adhere to it. This demand amounted to an almost total suppression of the Reformation, hence the expression became popular among the Protestants: "The Interim has the rogue behind him." This Interim could only be introduced by force. This was first done in the cities of Northern Germany. People and preachers steadfastly resisted it, but, overawed by the threats of the Emperor, it was admitted. Strasburg for a long time resisted every threat. In Ulm the ministers were imprisoned. In Hesse, Ducal Saxony, Hamburg, Lübeck, Bremen, and Lüneburg, the Interim was unconditionally rejected. The distress caused by the unrighteous Interim was terrible.

In Southern Germany alone over four hundred faithful Lutheran ministers, together with their wives and children, wandered about, homeless exiles and outlawed by the government.

The opposition aroused against the Interim in Saxony, where the Elector Maurice had promised to protect the pure doctrine, placed the Elector in a peculiarly difficult situation, as the Emperor expected him at once to carry out the terms of the Interim. He therefore resolved to prepare a compromise which would satisfy both parties. He engaged the Wittenberg theologians, Melancthon, G. Major, Paul Eber, Bugenhagen, and Cruciger, to prepare an Interim which should be the law of religious worship and usage for the countries of Saxony. The document was laid before a Diet, held at Leipsic, December 22, 1548, and adopted. This was called the Leipsic or Small Interim, which, however, gave no better satisfaction than that of Augsburg. It was a complete compromise of the Evangelical position, for while it insisted on the doctrine of justification by faith, there was no emphatic and clear rejection of Roman Catholic errors. It restored the Catholic customs and ceremonies, almost without exception, calling them *adiaphora* (indifferent matters). It made the ministers subject to the Pope, as the supreme Bishop, and to the other bishops. It recognized the seven sacraments, but not in the Romish sense, and restored the Latin language in the Mass. The Mass was to be celebrated with the ringing of bells, the use of lights, vessels, singing, robes, and ceremonies. The Festival of Corpus Christi and the feasts of the Virgin Mary were to be observed. Those things were now called indifferent



ELECTOR MAURICE OF SAXONY.

matters, which Luther had abolished because of the errors which were connected with them. This clearly shows the danger which at this time threatened Protestantism. The more strict adherents of Luther opposed this second Interim with the same vehemence as they did the one adopted at Augsburg. The most decided opponent was Matthias Flacius, a young man of twenty-nine. He wrote against it and tried to prevail upon Melancthon, Eber, Major, and Bugenhagen to reject it. When he failed in his efforts and saw that the Interim was to be introduced into Wittenberg, he removed to Magdeburg, the only city which held out against the Interim. It had been under the imperial ban since the Smalcald war in 1547, and up to 1550 all attempts to storm it failed. At length it capitulated to Maurice, November 4, 1557, who now, with that city as a base of operations, turned against the Emperor. Soon, in the providence of God, the dark clouds which threatened destruction to the Church gradually rolled away. Political affairs turned in favor of the Protestants, and by the "religious peace" concluded at Augsburg in 1555, they secured equal rights with the Roman Catholics.

Within the Lutheran Church there had arisen sharp conflicts concerning the true doctrine. After the adoption of the Augsburg Confession there were two tendencies, the one to broaden out the platform of faith so that the Catholics on the one hand and the Reformed on the other might be able to stand upon it. The other party endeavored to define the pure Lutheran system with all possible strictness, so as to guard it against any possible admixture with Catholicising or Calvinistic elements. The liberaliz-

ing tendency, to which even Melanchthon, desirous of union and peace almost at any price, was, for a while, a party, came near wrecking the whole cause of the Reformation by assenting to the Interim. Had it not been for the firmness of the Elector John Frederick, and the more zealous Lutherans, the cause of Protestantism would have been lost. In the different controversies which arose before and after the Interim, the conflict was often fierce and bitter. But it was necessary to meet every tendency to rationalism with heroic zeal in order that the pure Word of God might have pre-eminent authority and that future generations might enjoy the precious treasures of grace secured by the Reformation.

The Synergistic controversy was about the co-operation of the human will in conversion. Luther had taught that human nature was totally unable to embrace salvation by its own power, that we are justified by **faith alone**. Melanchthon at a later period asserted a certain co-operation of man in conversion. In the Leipsic Interim (1548), adopted as the law of religious worship and usages for the countries of Saxony, he however denied most decidedly all merit to man in conversion. After the peace of Augsburg the controversy was very violent, but Synergism gradually lost its supporters. In the Crypto-Calvinistic controversy (1552) the main dispute concerned the doctrine of the Lord's Supper. The danger here lay in men professing to be Lutheran, yet denying some of the distinctively Lutheran doctrines, especially the Scriptural doctrine of the Lord's Supper—the presence of the glorified body and blood of Christ in the Sacrament of the **Altar**—secretly endeavoring to bring the Church over to the Zwinglian

and Calvinistic views. The action of the Crypto-Calvinists was that of bold dishonesty.

These Crypto-Calvinists secretly endeavored to have every prominent position filled by persons of their own views, and to secure the control of the Church by anonymous Calvinistic publications. At Wittenberg they succeeded for a while in deceiving the Elector, who was prevailed upon to discharge some zealous Lutherans. When, however, he discovered that he had been deceived by persons who covered up their real character under the cloak of Lutheranism, he imprisoned them for their deception.

In order that these controverties might be settled and internal harmony restored, steps were taken toward the preparation of a document setting forth the Lutheran doctrines as taught in God's Word on the points in controversy, which resulted in the last of the confessional writings of the Lutheran Church, the **Formula of Concord**. The first draft was made in 1568 by Jacob Andreaë, chancellor of the University of Tübingen, and Martin Chemnitz, and submitted to the theologians at Maulbronn. A revision, prepared at Torgau, by the theologians Andreaë, Chemnitz, Nic. Selnecker, Chyträus, Musculus, and Körner, was adopted in its final form at Klosterbergen in 1577, and its publication received with great rejoicing throughout the whole Church. Only those looked upon it with disfavor who preferred human opinions to the express teachings of the Gospel. The Formula of Concord appeared, together with the other confessional writings of the Church, in one volume under the title, "**Book of Concord**," was promulgated on the fiftieth anniversary of

the Augsburg Confession, June 25, 1580, and at once signed by three Electors, twenty-one Dukes, twenty-two Counts, four Barons, thirty-five free cities, and from eight thousand to nine thousand ministers. These numbers were largely increased in a few years.

But not only in the Lutheran Church was there a period of controversy. In the Reformed Church of the Netherlands there was more than one sharp conflict of opinion. Calvin's dogma of predestination, which had been evaded by the Reformed Church in Germany, led to such a sharp controversy as to split in two the Church in the Netherlands. The anti-predestinationists were led by James Arminius, professor in Leyden, who drifted into Pelagianism. This gave rise to a form of doctrine called Arminianism, which has exerted a large influence on some of the numerous Reformed sects.

It is not to be wondered at that in those stirring times of deep religious inquiry sects should arise, due to the imperfect and often one-sided knowledge of God's Word. The Schwenkfeldians were the followers of Kaspar Schwenkfeld, who first labored in the interests of the Reformation, but in 1527 deserted the cause. His sect established itself in Silesia and exists now only in Pennsylvania, numbering there about three hundred communicants.

The Mennonites were founded by Menno Simons, who died in 1561. He gathered the Anabaptists, whom persecution had scattered and purged of fanatical elements. They reject Infant Baptism, the oath, war, and all seeking of revenge. They still possess numerous congregations in Europe and America. **Antitrinitarians** are represented in Michael Servetus. (See Chapter XL.)

CHAPTER XLIII.

ROMAN CATHOLIC OPPOSITION TO THE REFORMATION.

THE COUNCIL OF TRENT. THE JESUITS. OTHER ORDERS.
FRANCIS XAVIER.

FROM the beginning of the Reformation every effort was made by the papacy to crush it, and when this could not be accomplished, to confine it to the narrowest possible limits, and to recover as much of the lost territory as possible. The Council of Trent was opened in 1545, and was meant to build a wall around the Catholic Church which should forever secure it against attempts at reformation. The religious agitation which had to a greater or less extent stirred every portion of Europe could not fail to make some impression leading to the correction and curtailment of many abuses. In matters of doctrine it confirmed the unscriptural doctrines against which Luther so firmly contended, as the sacrifice of the mass, the worship of the Virgin Mary and of saints, the adoration of the host, and many other glaring abuses, and all Protestant departures were condemned. After being adjourned to Bologna in 1547, and two years later dissolved, it was reconvened at Trent in 1551, but out of fear of Maurice of Saxony, scattered the following year, and was again convoked ten years later, being finally adjourned in December, 1563.

In the meantime, another movement was inaugurated which aided more in propping up the tottering hierarchy than all the other efforts of the papacy combined. It was the foundation of the order of **the Society of Jesus, or the Jesuits.** **Ignatius of Loyola,** a Spanish knight, was



IGNATIUS LOYOLA.

severely wounded in a battle with the French. During his confinement he amused himself with reading romances of knight-errantry and saints' legends. The latter deeply impressed him, and kindled a desire to imitate the saints in their renunciation of and victory over the world. After his recovery, at the age of thirty-three, he began to study

the elements of Latin and in due time theology. In Paris he found six men of like mind who associated themselves with him. With great zeal they prepared a plan for a new order, bound themselves by a solemn oath to entire poverty and chastity, and to serve the Catholic faith in obedience to the Pope. They completed their studies and were consecrated priests. They went to Rome, where, in 1540, Paul III., after some hesitation, confirmed their association as **the Order of the Society of Jesus**. Ignatius was chosen the first general, but it was not until after his death in 1556 that the order acquired great historical importance. They are subject and responsible only to the Pope, and exempt from all other jurisdiction, binding themselves by oath to unconditional obedience. Only talented young men who enjoyed good bodily health were admitted and everything otherwise dear and sacred to man was sacrificed to the interests of the order. Country, friends, personal inclinations, even private opinions and conscience, were to be as nothing, the order everything. Science, learning, art, commerce, politics, were made to serve its purposes. It penetrated into all the relationships of life and obtained possession of all secrets. Its most notorious principles are: "The end justifies the means." "An action is justifiable when there is a probability of its goodness." "Mental reservations are allowable in making oaths or promises, the person so obligating himself being bound only by his intention."

The Jesuits soon spread over Europe, and according to circumstances combined with or intrigued against State authorities for the overthrow of Protestantism wherever it had taken root. Here they succeeded in fanning the

glimmering spark of Catholicism into a bright flame, and threatened to exterminate Protestantism. They above all aimed to secure the management of the seminaries and schools in general, in order to implant into the children and youth a hatred for Protestantism. Through their intrigues many a Protestant prince was won back to Catholicism. A number of other new orders were founded, and some of the old orders revived under new names. Special attention was given to foreign missions in order to compensate for the losses the Church had sustained in Europe. The extensive geographical discoveries which immediately preceded the Reformation period stimulated the missionary zeal of the Catholic Church, especially as commerce with and conquests of transmarine countries were still almost exclusively carried forward by Roman Catholic nations. In missionary work the efforts of the Jesuits were most successful. **Francis Xavier**, the companion of Loyola, fired with zeal for the extension of Roman Catholicism, and imbued with an amazing spirit of self-denial, went to India in 1542, where he baptized multitudes by wholesale, mostly of the despised Pariah caste. He extended his work to Japan with success. He also attempted to begin the work in China, but died on the way thither. The mission was begun in China in 1582 by Matteo Ricci, and many churches were subsequently established under the direction of his order, but, as in India, there was no permanence in the work. In Japan a violent persecution broke out in 1587, owing to the Jesuits' meddling in politics, and the priests held their positions with difficulty. Subsequent persecutions resulted in the extermination of Christianity. Japan was closed to the Gospel until 1854.

CHAPTER XLIV.

GUSTAVUS ADOLPHUS AND THE THIRTY YEARS' WAR.

OPPRESSION OF THE LUTHERANS. BEGINNING OF THE
WAR. EDICT OF RESTITUTION. LANDING OF
GUSTAVUS ADOLPHUS. SIEGE OF MAG-
DEBURG. BATTLE OF LUETZEN.
PEACE OF WESTPHALIA.
OXENSTIERNA.

THE PEACE of Augsburg (1555) had granted religious freedom to the Lutherans in Germany, but the papists only waited for a convenient opportunity to deprive them again of the privileges they had secured. The Jesuits declared that it was a great sin to come to an agreement with the enemies of religion, and exhorted all Roman Catholic princes to wash away, in the blood of the heretics, as they called the Lutherans, the guilt which they had thus incurred.

Emperor Ferdinand II. of Austria, being the head of the Roman Catholic party, took severe measures against the Protestants, going even so far as to lay strictures on their civil rights. In order to protect their political as well as their religious liberties, several of the Protestant princes formed a union May 4, 1608, with Frederick IV., the Elector Palatine, at its head.

In **Bohemia** there still lived many adherents of Huss, who enjoyed perfect toleration under their rulers. But

when the Emperor began to encroach upon their rights, and the Archbishop of Prague demolished their church at Klostergrab, and the abbot at Braunau closed their church at that place, they, in 1618, seized three councillors and threw them from the window of the council chamber at Prague, compelled the Catholic clergy to flee, took up arms, refused to receive Ferdinand of Austria as their



GUSTAVUS ADOLPHUS, KING OF SWEDEN.

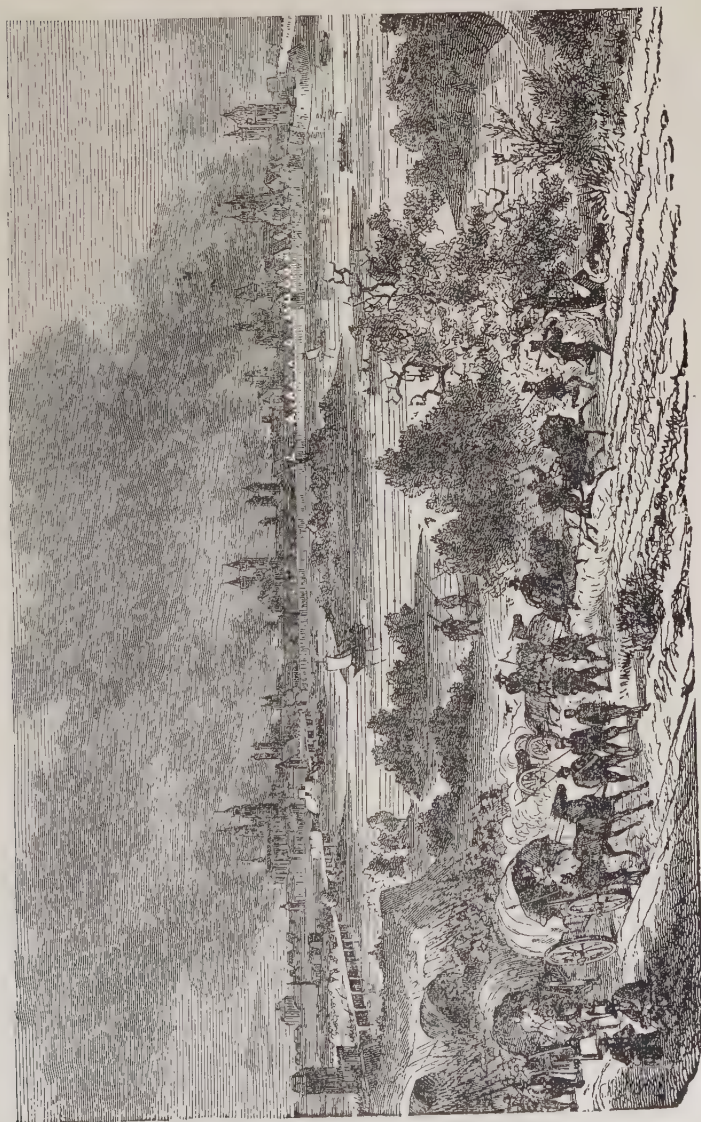
king, and chose the Reformed Elector Palatine, Frederick V., as king (1619). Count Thurn at the head of an army repeatedly routed the imperial troops. The Catholic princes now crowded to the Emperor's aid, and although Protestant princes of Germany sent troops to assist the Bohemians, the combined aid received from their allies was not sufficient to compete with the imperial forces, numbering 30,000, with which Emperor Ferdinand II.



THE SCHWEDENSTEIN AT LÜTZEN.

conquered the whole of Bohemia. He routed the Bohemians at the "weissen Berg," near Prague, the new king was compelled to flee, and all Protestant ministers were banished from the country. Not content with the conquest of the Bohemians and the tyranny to which they were subjected, the Emperor treated with equal severity all the Protestants in his dominions until they were driven to despair. The war continued, and under the leadership of the able Generals Wallenstein and Tilly, the imperial troops overran both Germany and a part of Denmark, and everywhere defeated the Evangelical princes. The Protestants there received even more rigorous treatment, and Luther's doctrine was suppressed. In 1629 the Emperor was victorious throughout the whole Empire and promulgated the **Edict of Restitution**, by which the Evangelical princes were commanded immediately to give up all churches and church properties that had come into their possession since the Peace of Passau (1552). The severity of these measures can be seen by the mention of but the single province of Silesia, in which more than one thousand churches were taken from the Lutherans. Thick darkness now hung over the Church, and it appeared as if religious liberty were totally crushed. But God in His providence can turn darkness into light. He had chosen a liberator of Protestantism in the person of Gustavus Adolphus, King of Sweden, who came to the aid of Germany.

Gustavus Adolphus landed at Usedom on the Pommeranian coast, June, 1630, with 15,000 men. He soon drove the imperialists out of Pommerania and hastened to the relief of the Lutheran city of Magdeburg, besieged



MAGDEBURG IN FLAMES.

by Tilly. But before he arrived Tilly had stormed the city and slaughtered thirty thousand men.

When the massacre had begun, and no escape was possible, the school children were formed in procession and marched over the market-place, singing Luther's hymn :

“Lord keep us steadfast in Thy Word,
Curb Pope and Turk who by the sword
Would wrest the kingdom from Thy Son
And set at naught all He hath done,” &c.

Enraged at the singing of these Lutheran children, Tilly, as a second Herod, ordered them all to be slain.

After the city had been plundered, and the remaining inhabitants subjected to the vilest atrocities and insults by the brutal Catholic soldiery, fire broke out in several streets and soon the whole city was one vast sheet of flame, so that in ten hours nothing but the cathedral and a few fishermen's huts remained of one of the finest cities of Germany. Tilly wrote to the Emperor: “Since the destruction of Troy and Jerusalem no such victory has been won as that at Magdeburg.” From that day, however, success departed from him.

After securing the co-operation of the Electors of Saxony and Brandenburg, Gustavus Adolphus completely routed Tilly, the victor of thirty-six battles, at Breitenfeld, near Leipsic, and shattered the supremacy of Roman Catholic Austria at a single blow. Hailed as the liberator of Protestantism, he marched victoriously through Thuringia and Bavaria, gathering around him the friendly Germans and driving out the imperial garrisons. On the Lech Gustavus Adolphus and Tilly met again (April 3, 1632). Here Tilly was defeated and fell mortally wounded. Wallenstein, who had been relieved of his command shortly before the advent of Gustavus Adolphus in Germany, was now asked by the Emperor to gather a new army to take the place of the one which had been well-nigh annihi-

lated. Gustavus attacked the army of Wallenstein at Lützen.

On the sixth of November, 1632, the battle began. In the morning the Swedish king conducted the service. The whole army sang Luther's great hymn, "A Mighty Fortress is Our God," and Gustavus' own battle hymn, "Fear Not, O Little Flock, the Foe." The king and his army kneeled down and offered prayer. A dense fog which prevailed rose about ten o'clock. After the service the king mounted



TILLY.

his horse and made an address to the army, and formed the latter in line of battle. He gave the watchword, "**God with us,**" then swinging the sword above his head he gave the word of command, and with the cry of "**Forward!**" he rushed forward, followed by the eager troops. The Romanists were driven from their strong intrenchments; but meanwhile their general, Pappenheim, arrived with a body of cavalry and the Swedes were turned back. Gustavus rallied them, but approaching too near the enemy he received a shot in the arm, and, as he turned, another in the back, when, exclaiming, "My God, My God," the great and good man fell from his horse mortally wounded.

Gustavus' death would have had the gravest consequences for the Protestants had the courage of the Swedes failed with the fall of their king. Wild with rage and sorrow, they renewed the attack and overthrew the enemy. They carried the disfigured body of the king from the battlefield. It was laid to rest in the Rydderholm Church in Stockholm.*

The success of Gustavus Adolphus was no doubt owing to his religious principle, and to the moral influence which his deep-seated piety and his personal worth had over his soldiers.

By the side of Gustavus Adolphus stood his able and wise chancellor, Oxenstierna, into whose hand he entrusted the affairs of his kingdom during his absence in Germany, and who, after the death of the noble king, faithfully carried out the former's plans. The king had projected a colony in the new world, where all should enjoy freedom in the exercise of their religion. This colony was founded on the Delaware, under the direction of Oxenstierna, in 1638, while the war was still raging.

After various changes of fortune and many battles, in which the Swedes were generally victorious, defeating the best generals of the Empire, and carrying devastation even to the gates of Vienna, they could propose terms of peace advantageous to Protestantism. The Emperor was, through his numerous reverses and the ominous outlook for the future, forced to end the struggle, which resulted

* The army of Gustavus Adolphus was composed of Swedes and Finns, at least one-fourth being of the latter nationality. The Reformation had been introduced into Finland from Sweden, to which it was subject, and the people, though now under Russian rule, have remained loyal to the Lutheran faith.



RYDDERHOLM CHURCH,

in the celebrated **Peace of Westphalia**, which was concluded on the 24th of October, 1648, at Münster. In the evening, at nine o'clock of that day, the articles of the treaty of peace were signed. Immediately the **Te Deum** was sung, there was general rejoicing and many wept for joy.

At length the long-looked-for peace was declared. In the treaty it was set forth and confirmed that the Protestants, Lutherans, and Reformed in Germany, Holland, and Switzerland should "**forever**" have equal rights (liberty of faith and conscience) with the Roman Catholics. The Pope has to this day refused to acknowledge this treaty of peace.

The war had continued fourteen years after the death of Gustavus Adolphus, and thirty years from its beginning in 1618. Thousands of cities and villages were reduced to ashes, the fields lay uncultivated, and famine and pestilence had carried away millions. Germany had lost two-thirds of its inhabitants, and recovered but slowly from the effects of this religious war.

[“After the final struggle of the Thirty Years’ War, Germany seemed ruined ; its fields had been drenched with blood, its cities laid in ashes, hardly a family remained undivided. * * Had a war of three hundred years been necessary to sustain the Reformation, we now know the Reformation would ultimately have repaid all the sacrifices it demanded. Had our fathers surrendered the truth, even under that pressure to which ours is but a feather, how we would have cursed their memory, as we contrasted what we were with what we might have been.

“And shall we despond, draw back and give our names to the reproach of generations to come, because the burden of the hour seems to us heavy? God, in His mercy, forbid! If all others are ready to yield to despondency, and abandon the struggle, we, the children of the Reformation, dare not. * * The true and the good must be secured at any price. They are beyond all price. We dare not compute their cost. They are the soul of our being, and the whole world is as dust in the balance against them. No matter what is to be paid for them, we must not hesitate to lay down their redemption price. * * Their price is never paid in vain. * * If we maintain the pure Word inflexibly at every cost, over against the arrogance of Rome and of the weak pretentiousness of Rationalism, we shall conquer both through the Word; but to compromise on a single point is to lose all, and to be lost.” Krauth, *Cons. Ref.* 19 ff.]

Gustavus Adolphus was born in Stockholm, the capital of Sweden, December 9, 1594. When but in his eighteenth year he ascended the throne. He was one of the most renowned heroes of his age, and the most accomplished prince of his century. He looked upon the danger which threatened his brethren in the faith in Germany, as his own, and resolved to come to the rescue. He began his work of deliverance from the thralldom of popery “with God,” and hence God was with him. Not only was his army strictly disciplined, but the spiritual interests of his soldiers were properly cared for, and daily morning and evening prayers were held in the camp. In all things the king afforded his people a good example.

CHAPTER XLV.

CHURCH SONG.

THE FIRST HYMN BOOK. LUTHERAN HYMNWRITERS.
SWEDISH HYMNOLOGY. DANISH HYMNS.
ENGLISH HYMNOLOGY. AMERICAN
HYMNWRITERS.

WHEN Luther introduced the language of the people into the service of the Church, he also prepared suitable spiritual hymns to be sung by the congregation. After the long night of the Middle Ages, the morning of the Reformation broke upon the Church, and there followed a burst of sacred song such as the world had never before heard. As early as the year 1523, Luther sang of the martyrdom of Voes and Esch at Brussels. The same year he wrote the hymns: "Dear Christian People, now Rejoice," and "Out of the Depths I Cry to Thee." In his great humility he thought lightly of his abilities, and considered himself too awkward to strike the harp of David. Yet Luther was a poet and a musician of no ordinary character, and all his productions show him to be a master also in this field. He was pre-eminently the father of German Hymnology and of German Church music, and the whole Protestant Church has reaped the benefit of his Church song. In 1524 the first hymnbooks of the Evangelical Church appeared. (See pp. 225 and 227.)

In all thirty-seven hymns, each of permanent value, were written by the Reformer. Among those best known are the hymns : "Good News from Heaven the Angels Bring," "Come, Holy Spirit, God and Lord," "Lord, Keep Us Steadfast in Thy Word," and that most sublime and triumphant of all Christian hymns, "A Mighty Fortress is Our God."

By means of these hymns the Reformation sang its way into the hearts of the people, and filled them with the power of the truth which the hymns contained. The spiritual hymns of the early Church were revived and sent forth on their holy mission in excellent translations ; new ones were added and were taken up by the people, whose spiritual character they helped to mould. These hymns were sung everywhere : on the streets and in the fields, as well as in the churches, in the workshop and in the palace, by children in the cottage and by martyrs on the scaffold. Luther is the great leader of the choir of sacred singers who, in the purified temple of the Church of Christ, sang the New Testament Psalms, which will never cease as long as there are hearts to praise their God.

A marked exception to this almost universal song wherever Protestantism had set the spirit free from papal bondage, is found in the countries which came under the influence of Calvinism, where for many years the singing of hymns was rejected and only paraphrases of the Psalms of David, and by some, of other portions of Scripture, were allowed to be sung. In consequence Protestant hymnology was confined for more than a century exclusively to the Lutheran Church, and the first Reformed hymnwriters were inspired by the influence of Lutheran



HANS SACHS.

piety and fervor. The number of German hymns at the present day, most of which are from Lutheran pens, is estimated as not less than one hundred thousand. Among those are many of the choicest pieces of religious poetry, overflowing with devotion and praise to the Saviour of the world.

Among the most prominent hymnwriters of the Reformation period, next to Luther, may be mentioned :

Hans Sachs (1494–1576), a contemporary of Luther, lived at Nürnberg, and was one of the most noted of the then famous master singers. A shoemaker by trade, he composed a number of good hymns and thus rendered valuable assistance in advancing the Reformation.

Nicholas Decius was a master in music. He had been a monk but sided with the Evangelical Lutheran Doctrine. In 1524 he became pastor at Stettin, where he was put to death by poison in 1529. He is the author of "All Glory be to God on High," which is the best known of his hymns.

Nicholas Hermann was a pious chorister at Joachims-thal and an intimate friend of his pastor, Mathesius, whose sermons he readily transposed into the form of hymns. His compositions were eminently popular and a number have found their way into English hymnbooks, as, e.g., "Sunk is the Sun's Last Beam of Light," "When My Last Hour is Close at Hand," and others. He entered the company of heavenly choristers in 1561.

Paul Eber was the son of a poor tailor. As soon as he was old enough he went to Wittenberg to sit at Luther's feet. Luther invited him to his table, where he met Melancthon, who took him for his amanuensis. He be-

came professor of Hebrew and wrote a number of hymns, which have a tone of great tenderness and pathos in them. When in 1547 the imperial armies were besieging Wittenberg, he wrote the hymn, "When in the Hour of Utmost Need." During the Thirty Years' War few hymns were used more constantly than this one, both in public and private. Two of his hymns for the dying have always been in common use at deathbeds and funerals. The one is, "Lord Jesus Christ, True Man and God," and the other, "In Jesus' Wounds I Fall Asleep."

Philip Nicolai (1556-1608) was pastor in Waldeck, but was driven away by the Catholics in 1583. During the raging of the pestilence at Unna in 1597, where fourteen hundred died of the plague, he wrote one of the grandest hymns in the German or any language. It is known in Germany as the king of chorals, "**Wachet auf! ruft uns die Stimme**" ("Wake, Awake, for Night is Flying"); and another which stands at its side as the queen, "**Wie schön leuchtet der Morgenstern**" ("O Morning Star! how fair and bright"). Paul Speratus, an associate of Luther, also composed some excellent hymns.

The period of the Thirty Years' War was fruitful in beautiful hymns, some of the finest specimens of sacred poetry being born out of the greatest tribulations of the Church. **Valerius Herberger** lived during the early years of that struggle. His hymn, "Valet will ich dir geben" (Farewell I Gladly Give Thee), was written during a plague in his native city, which carried away seven hundred and forty persons.

John Hermann (1585-1647) was a minister in Silesia, who suffered much persecution from the Roman Catholics.

In spite of much tribulation he composed four hundred hymns, prominent among which is that sweetest of all passion hymns, "Lord, Thy Death and Passion Give," and also, "O Christ, Our True and Only Light." **Martin Rinkart**, who died in 1648, composed that grand Thanksgiving hymn, the most popular of all German hymns, "Now Thank We All Our God." It has been called, the German *Te Deum*. To this period also belongs the battle song of Gustavus Adolphus, "Fear Not, O Little Flock, the Foe," composed by Michael Altenburg.

John Rist (1607–1667) was born in Holstein and was pastor at Hamburg. He was subjected to many trials during the Thirty Years' War, in which time he composed his best hymns. The number of hymns he published is six hundred and eleven, pressed out of him, as he said, by the cross. He lived after peace was again declared, to enjoy many years of prosperity, being appointed Poet Laureate, and finally was raised to the rank of a nobleman. Among his best known hymns are: "O Living Bread from Heaven," "Arise, the Kingdom Is at Hand," "Eternity, Terrific Word."

Paul Gerhardt (1607–1676) was, next to Luther, the prince of Lutheran hymnwriters. He studied in Wittenberg, and in 1657 he was called as pastor of the Nicolai Church in Berlin. He was an eminently pious man and conscientiously faithful to the confessions of the Church. On account of his faithfulness he was banished from Berlin by the Reformed Elector. His hymns are among the best which the Church possesses. Prominent among them are: "Commit Thou All Thy Griefs," "O Sacred Head Now Wounded," "O How Shall I Receive Thee,"



PAUL GERHARDT.

“**Emmanuel!** We Sing Thy Praise.” He is the author of one hundred and thirty-three hymns, all of which possess great merit.

The Reformed Church of Germany has had comparatively few hymnwriters. **Joachim Neander**, who died in 1680, was the first, and is the author of the popular hymn of praise, “*Lobe den Herren, den mächtigen König der Ehren*” (Praise to the Lord, the Almighty, the King of Creation).

The eighteenth century produced some excellent German hymns. Benjamin Schmolke was one of the most prolific of hymnwriters of that period. His “*My Jesus, as Thou Wilt,*” is one of his best and most popular. Hiller, Gellert, and Terstegen wrote many hymns, some of which are found in nearly all German collections. Count Zinzendorf will always be remembered by his “*Jesus, Thy Blood and Righteousness,*” and “*Jesus, Still Lead On,*” the best of all his hymns. The nineteenth century has also produced many fine German hymns.

Scandinavian Hymnology is contemporary with the German. Already in 1526 Swedish Lutheran hymns were published, two years after the first German hymnal appeared, and in 1528 Mortensön Töndebinder published the first Danish hymn-book. A large proportion of the hymns in the several Scandinavian collections were translations from Luther and other German hymnwriters, thus incorporating the very best which the German Church produced, together with translations of the best ancient Latin hymns, with the productions of their own inestimable sacred poets.

Among the earliest Swedish hymnwriters are **Olaus and Laurentius Petri**, who both studied under Luther in

Wittenberg, and became the leaders of the Reformation in their native country. One of Olaus Petri's sweetest hymns is, "Nu kommen är war paska fröid" (Blest Easter-day, What Joy is Thine). The number of Swedish hymns is not so great as the German, but it runs into the thousands, and many are of great force and of exquisite sweetness and beauty.

Some of the most noted Swedish sacred poets of the last three centuries are Haquin Spegel (1645-1714), who was respectively court preacher, bishop in Skara and in Linköping, and archbishop. His hymns were long regarded as the best in the North. Among his best productions is the communion hymn: "War Herras Jesu Christi död" (The Death of Jesus Christ Our Lord). Jacob Arrhenius (1642-1725) composed some very good hymns, among which "Jesu! Du min fröjd och fromma" (Jesus! Thee Alone I Treasure) is perhaps the most popular. Contemporary with Arrhenius and Spegel, and a warm friend of the latter, was Jesper Svedberg, bishop in Skara. He was the father of the notorious Emanuel Swedenborg. His hymns are of great value, and breathe a spirit of child-like faith and devotion to the truth. His hymn, "Lofwen God i himmelshöjd" (Praise the Lord, ye Heavens on High), is one of the best examples of Svedberg's hymns, and is deservedly popular.

Perhaps the best known Swedish hymnwriter of the nineteenth century, next to Wallin, is Michael Frans Franzen (1772-1847), bishop in Hernösand, who was called "the sweetest singer in the northern woods." But the one which excels them all, who received the title, "David's harp in the North," is John Olaf Wallin (1779-

1839). He occupied in succession all the prominent positions in the Church of Sweden up to that of archbishop. Besides recasting many of the old hymns in the Swedish hymnal, modernizing the language and making better



JESPER SVEDBERG.

translations, he enriched the **Psalmbok** with one hundred and twenty-eight original hymns. One of his best known is the Christmas matin hymn, "Wor helsad sköna morgonstund" (All Hail, Blest Morning Long Foretold).

Among Danish hymnwriters, besides Mortensön Töndebinder, to whom reference has already been made, Thomas Kingo (1634–1703) deserves special mention, whose Passion and Resurrection hymns are among the best in any language. Nor should the Norwegians be forgotten, who also have enriched the Church with many excellent hymns.

English Hymnology is of a comparatively late date. This is no doubt owing to the religious influences pervading the English-speaking people during and after the Reformation period. Austere Calvinism was not conducive to the production of sacred song as was the more cheerful Lutheranism. It contented itself in singing the Psalms of David and looked with disfavor upon hymns, so that a century elapsed before they were used in worship. **Isaac Watts**, a dissenter, is no doubt the founder of English hymnology, but he soon was followed by others. Among the hymns of Watts, the most comprehensive is, without doubt, "When I Survey the Wondrous Cross." Before the death of Watts, the most prolific of English hymnwriters had appeared in **Charles Wesley**, one of the founders of Methodism. Of his numerous hymns none is better known than "Jesus, Lover of My Soul." **Augustus Montague Toplady** wrote some of the finest hymns in the English tongue. His "Rock of Ages, Cleft for Me," is unsurpassed in expressing the hope and confidence of the Christian soul. It was written as an argument against Methodist Arminianism, and to clinch a controversial article against John Wesley. It has found its way into nearly all English hymnals. Among those who wrote some of the most stirring and touching English

hymns may be mentioned: Edward Perronet, "All Hail the Power of Jesus' Name"; Philip Doddridge, "My God, and Is Thy Table Spread"; John Newton, "Glorious Things of Thee are Spoken"; James Montgomery, "Go to Dark Gethsemane"; Reginald Heber, "From Greenland's Icy Mountains"; Charlotte Eliott, "Just As I Am Without One Plea"; Henry Francis Lyte, "Abide With Me, Fast Falls the Eventide"; John Ellerton, with his touching closing hymn, "Savior, Again to Thy Dear Name We Raise"; and Horatius Bonar, whose "I Lay My Sins on Jesus" breathes the most implicit trust and confidence in Christ. Among American hymnwriters Ray Palmer stands at the head, with "My Faith Looks Up to Thee," the best and sweetest of all American hymns. A few of the most noted are: Francis Scott Key, "Lord, With Glowing Heart I'd Praise Thee"; William Augustus Muhlenberg, "I Would Not Live Away"; Edmund Hamilton Sears, "It Came Upon the Midnight Clear."

Among American Lutheran Hymnwriters are Henry Eyster Jacobs, with the Communion hymn, "Lord Jesus Christ we humbly pray"; Joseph Augustus Seiss, with "Jesus, Master, Son of God." For many years special attention has been called to the treasures of German Hymnology, and more recently also to Scandinavian Hymns. Some of the best translators of German Hymns are Catharine Winkworth and John Wesley, of England, and Jane Borthwick, Scotch. Among the American translators, the most prominent are Charles Porterfield Krauth, Charles William Schaefer, John Casper Mattes, and Alfred Ramsey. Among the translators of Swedish Hymns are Augustus Nelson, A. O. Bersell, V. O. Peterson and George H. Trabert.

VI.—THE MODERN ERA.

1648–1897.

CHAPTER XLVI.

PIETISM AND THE PIETISTS.

DEAD ORTHODOXY. JOHN ARNDT. PAUL GERHARDT.
PHILIP JACOB SPENER. DANGEROUS TENDENCY
OF PIETISM. RESULT OF THE MOVEMENT.
AUGUST HERMANN FRANCKE.
VON BOGATZKY.

AFTER the adoption of the “Formula of Concord” and the publication of the “Book of Concord” in 1580, the controversies which had distracted the Church in Germany gradually subsided. It was the beginning of a period in which Lutheran theology was fully developed. But great as was the importance attached to pure doctrine and a right faith, there was danger of laying too much stress on a mere external confession, leading to a dead orthodoxy. This evil tendency was opposed by a great number of excellent theologians and pastors, who recognized the importance of pure doctrine on personal piety. They insisted on orthodoxy in faith and knowledge but opposed the threatened externalizing of Christianity in a most decided manner by their writings and preaching. In their struggle for purity of faith, some went

too far, and in their zeal mingled strange fire with it. At the head of the faithful servants of the Church who insisted on piety of life as the necessary fruit of orthodoxy of belief, was John Arndt (1555-1621), one of the most edifying writers of the Church. His treatise on "True Christianity," in six books, is the best work of the kind that has ever appeared. It has been instrumental in leading many thousands of souls to light and salvation. It has been translated into many languages, and has conferred inestimable blessings upon his own and subsequent generations. But the advocates of dead orthodoxy heaped reproach upon him, which caused him great sorrow.

The period of the Church's bloom, in which the truth was earnestly confessed, was followed by a season of spiritual coldness. The truth of Luther's words had been verified when he said that "the Word of God is seldom retained in its purity in any one place beyond the period of twenty and at best forty years. The people become accustomed to it, grow cold, and receive God's gifts of grace with indifference." Paul Gerhardt, the prince of hymnwriters, had labored to stem the tide, as Arndt had done before him. But spiritual life came to a low ebb. **Henry Mueller**, who died in 1675, lamenting over the condition of things in the Church, said: "The Christianity of to-day has four dumb Church idols, the Baptismal font, the Pulpit, the Confessional, and the Altar. It comforts itself upon being baptized, that it hears God's Word, that it can go to Confession and receive the Holy Sacrament of the Altar, but it denies the inner power of the Gospel." Many at that time, who still retained the outward form of the true faith, lacked true heartfelt repentance. The



JOHN ARNDT.

Lord, however, who never forgets His Church, again graciously interfered and caused it to flourish into new life.

One of the men whom God raised up for this work was **Philip Jacob Spener**. Upon the foundation of "**Arndt's True Christianity**" and the hymns of Paul Gerhardt, he continued to build farther. He was deeply moved by the distress of his congregation. As the remedy he recognized God's Word and prayer. He gathered young people around him with whom he prayed, and to whom he expounded the Scriptures. His catechetical exercises, intended originally for the children of the congregation, were attended by many of riper years, who received much benefit from them. By the introduction of **Confirmation** he sought to arouse the spiritual life of the young. In 1670 he began in Frankfurt to hold the Bible-lectures, which were soon extensively adopted by other pastors. His adherents were called **Pietists**. In 1694 a university was founded at Halle, mostly by Pietists, through which Pietism was widely disseminated. Halle became the centre of the Pietistic movement, and the Pietists were sometimes called "Hallenses."

Spener, in his zeal for true piety, never in the least swerved from the principles of the Lutheran faith, but sought to revive living **Faith** where dead orthodoxy alone existed. He found in the Lutheran Church the true doctrine in its purity, which enabled it, more than any other, to exhibit the most genuine Christian piety. Hence he labored to convert a mere orthodox confessionism into an inner living theology of the heart and a true piety of life. He did not advocate or tolerate unionistic tendencies by which the distinctive doctrines of the Gospel, as

confessed by the Church, would be compromised. His "Pietism" was not the later latitudinarian "pietism," but the "piety" of the Scriptures, which demands purity of doctrine and holiness of life.

Pietism was excluded from the universities of Leipsic and Wittenberg as a dangerous innovation. Many men of penetrating minds feared that it would lead into doctrinal laxity and fanaticism. Nor were their fears altogether unfounded. Religious pride and boasting of their piety soon showed itself among such who claimed to be awakened to new life. Distressing excrescences made their appearance. The fanatical extravagances which at a later period showed themselves in Methodism, already came to the surface. Many learned to speak of spiritual experiences, when at the same time the heart was, and remained, cold and dead. This most dangerous tendency produced its legitimate fruit. As a pendulum swings from one extreme to the other, so here the opposite extreme was in due time reached and Rationalism took the place of Pietism at Halle. Originally it was quite different. Spener never dreamed of the excesses to which his simple piety would lead those who did not comprehend the power of God's Word and the humility which characterized living faith. His piety and that of his immediate associates, was the piety of true orthodox believers, that of many of his followers was the spirit of fanaticism which discards doctrine and boasts of human merit, a repetition of the old Romish doctrine of "Justification by works."

Pietism poured a mighty religious stream into the national life, and sustained it by zealous preaching, pastoral care, and an extensive devotional literature. God was with

His servants and blessed the work of those who honestly labored to re-establish living Christianity. As a result of the movement we need but mention August Hermann Francke (died 1727), who founded, with seven florins in his hand, but with strong faith in his heart, the orphan house at Halle ; **Woltersdorf**, who with equal faith founded the orphans' house at Bunzlau ; Baron **Von Canstein** (died 1719), who devoted his wealth to founding the Bible house at Halle, from which millions of Bibles have been distributed among mankind. We call attention to a few of the leading men of that period.

Philip Jacob Spener (1635–1705) was born in Rappoltswiler in Elsass. On account of his distinguished talents, rare learning, and religious zeal, he was chosen senior of the Lutheran Ministerium of Frankfort-on-the-Main, when but thirty-one years of age. In 1686 he became chief court preacher in Dresden, and having been forced to leave Dresden on account of his zeal for true piety, he became provost in Berlin in 1691, where he died.

August Hermann Francke (1663–1727) was born in Lübeck and became a pupil of Spener, with whom he was most intimately associated until the death of the latter. On account of his piety he was persecuted in Leipsic, Hamburg, and Erfurt, until he became pastor and professor at Halle in 1692. Here he labored until his death, a period of thirty-five years. By means of his sermons, and his faithfulness in pastoral duties, he accomplished a great amount of good. With respect to those who were evil disposed towards him, he was accustomed to say : "By their fruits ye shall know them." His greatest monument is the Orphans' Home at Halle, which he



AUGUST HERMANN FRANCKE.

founded by means of the free-will offerings of the people. In this institution, begun in a most modest manner, before the close of his life, 2507 children received instruction in one year, taught by one hundred and seventy-five teachers; 143 orphans were reared, and 150 pupils and 225 indigent students received their whole support out of the Orphan-house treasury. Francke, however, not only took care of the orphan children, but also of the Church in its orphaned condition. Through his efforts able ministers, pastors, teachers, and missionaries were trained at Halle and sent out into the world to testify, by their word and life, to the divine power of the Gospel. By his efforts the first Lutheran missionaries were sent to India, and Pennsylvania in America received from his institution the first Lutheran pastors.

Charles Henry von Bogatzky (1690–1774) was born in Lower Silesia. He was of noble birth, and studied at Breslau with such diligence that his health was impaired. At Halle he, with great reluctance, visited Francke, because he had been told such terrible things about the Pietists. In 1715 his resolution to study theology greatly offended his father. During his theological course he wrote his “Golden Treasury,” which appeared in 1718. Not able to preach because of delicate health, he devoted himself to private pastoral work and to writing. After the death of his wife he lived with his two small children in great poverty. He died in his eighty-fourth year, highly esteemed by all who knew him.

The first opponents to the Pietistic movement were professors of the universities of Leipsic and Wittenberg, as Carpzov and Mayer. But the most important champion

of orthodoxy against the later Pietistic tendencies was the learned and truly pious Valentin Ernst Loescher, superintendent and court preacher at Dresden (1709-1747). His chief opponent was Joachim Lange, who attacked him fiercely. Loescher sought a reconciliation between the two tendencies, but without success.

The Pietistic movement was confined to Germany, and affected primarily the Lutheran Church, but its influence made itself felt throughout the whole of Europe. In England Christianity was divided between the Papists, Episcopalians, and Nonconformists of different names and shades of belief, who were constantly at strife, now one party being in the ascendant, then another. At a later period a Pietistic wave (Methodism) struck England, which has left its impression on England and America, the result of which is a widespread latitudinarianism or departure from the strict teaching of the Gospel, on the one hand, and a narrow sectarianism on the other, as is seen in the numerous sects into which the Reformed Churches are divided, and the efforts at union in which all are to agree to disagree with respect to the conception of the teachings of God's Word.

Pietism in Sweden.—In the latter part of the eighteenth and in the beginning of the nineteenth century religious life in Sweden was generally at a low ebb, and many ministers, lacking the fire of a living faith, performed their duties only in a perfunctory manner. Meanwhile in the southern part of the country a Pietism arose which was congenial to the school of Bengel, a German Biblical scholar of high merit, and in the northern part a number of laymen, deeply interested in religion, met from time to

time for the purpose of reading Luther's devotional writings and other Lutheran literature. Both these movements spread and those concerned in them were called *Läsare* (Readers). The result was a great awakening in the Church of Sweden since the middle of the nineteenth century. The new life in the Church soon became



CARL OLOF ROSENIUS.

manifest by the establishment of Bible Societies and societies for Home and Foreign Missions, which continue in a flourishing condition. The movement has had a healthy effect upon the Church in many ways, resulting in the change and amelioration of the relations between the Church and the State, so that since 1868 the Church has a representation of its own in the General Church Diet.

An unhealthy feature in the Pietism of Northern Sweden was its being tinged in some places with Antinomianism, the doctrine that the believer is free from the obligations of the moral law, which tended to deflect it from the purity of the faith, so that during the past quarter of the century it has partially degenerated into sectarian movements. Rosenius was the leader of the more recent Pietistic movements.

In Norway a Pietistic movement was started by the peasant Hans Nielsen Hauge (1771-1824), who, though he had only a peasant's education, was from early youth a zealous student of the Bible. Grieved over the existing religious deadness, he in 1796 began to preach, walking from place to place and preaching two and three times a day. He stirred up the hatred of the rationalistic clergy and was arrested in 1804 and kept in prison until 1811, and two years later was again sentenced to two years' hard labor for having held conventicles. His followers spread over the whole country, but did not separate from the State Church.

CHAPTER XLVII.

THE ROMAN CATHOLIC CHURCH.

ACTIVITY OF THE JESUITS. PORT ROYAL IN FRANCE.
MASSACRE OF THORN. COVENANT OF SALT.
JUDICIAL MURDER OF JEAN CALAS AT
TOULOUSE. ABOLITION OF THE
ORDER OF JESUITS. FRENCH
REVOLUTION.

THE CONFLICT through which the papacy had passed in its effort to crush Protestantism had reacted upon it, so that its power was materially curtailed. It could still protest against measures it did not approve, but the ban had lost its power. The Jesuits were the most powerful party and exerted the greatest influence, but over against the mechanical character of their religious practices, there was a reaction toward mysticism and quiet communion with God. The careful study of the works of St. Augustine by Bishop **Cornelius Jansen**, of Ypern, led to the publication of a work in 1640, two years after the death of its author, setting forth Augustine's doctrine of sin and grace, which work was violently assailed by the Jesuits and prohibited by the Pope. Among the friends of Augustine's doctrine in France was Anthony Arnold, an able teacher at the Sorbonne, who, as the defender of Jansen's position, soon became involved in a controversy with the Jesuits, who

succeeded in having him ejected from the Sorbonne. He took refuge with his sister, **Angelica Arnold**, at the Cistercian nunnery of Port Royal, near Paris. Port Royal now became the centre of religious life in France. A large number of the most learned and pious men in France, including the talented Blaise Pascal, settled around this monastery. Pascal, in his provincial letters, exposed the pernicious moral principles of the Jesuits, and produced a wonderful sensation. But the Jesuits avenged themselves by securing a papal bull which condemned Jansen's teachings. Those who refused to submit to the bull were banished. But the hatred of the Jesuits still rested on Port Royal, and in 1709 the monastery was abolished and destroyed.

In Poland the Protestants were hard pressed, so that in 1717 they were deprived of the right to build new churches, and in 1733 were declared incapable of holding civil offices. The disposition of the Roman Catholics against the Protestants is seen in what is known as the **Massacre of Thorn**. In the year 1724 the Protestant city of Thorn, inhabited mostly by Germans, belonged to Poland. During a Catholic procession the Protestant spectators did not uncover their heads as it passed by. The Catholics sought to compel them, but they steadily refused, and an uproar ensued, in which the cloister and the Roman Catholic high school suffered greatly by the ruin occasioned. Accusation was brought against the Protestants, and by order of the Polish King, the worthy Burgomaster and nine other citizens were executed, although they were innocent.

In Austria the same hatred toward Protestants was shown as in Poland. From the time of the Reformation

there were many Lutherans in the province of Salzburg. In 1729 Count Firmian, the archbishop, attempted forcibly to convert the Lutherans, who had been tolerated up to this time as quiet and industrious subjects. All books of devotion were taken from them and many were cast into prison. In consequence of these persecutions they formed the **Covenant of Salt** in 1731. A large number of them assembled on a Sunday morning in a rocky valley. On a table stood a vessel with salt; they knelt down and offered prayer. Then moistening the fingers of the right hand, they dipped them into the salt, and raising the hand toward Heaven, they solemnly swore never to forsake the Lutheran faith. In spite of the intervention of Protestant princes, in the bitter winter of 1731 all Lutherans were banished from house and home. About thirty thousand left their fatherland and were gladly welcomed in Prussian Lithuania, where a large number of them remained. A few hundred emigrated to America and found a home in Ebenezer, Georgia, where they could exercise their faith unmolested.

The fanatical hatred of the Roman Catholics against Protestants was shown in France in the continued persecutions of the Huguenots. A terrible example of this fanaticism is presented in the judicial murder of Jean Calas at Toulouse in 1762. Calas was a Protestant merchant, whose son, Marc-Antoine, committed suicide in a fit of melancholy in the house of his father. A rumor was spread that the young man was going to embrace Romanism the next day, and that the father had killed him in order to prevent it. The Roman Catholic priests **did** all in their power to arouse the passions of the people.

The father was arrested, found guilty of the murder of his son, and by authority of the parliament was executed on the rack. The Dominicans canonized the suicide as a martyr to the Roman Catholic faith. Two years after the execution, this awful crime was again brought up by Voltaire and others, and the Parliament of Paris reversed the decision of the Parliament of Toulouse and declared Calas innocent.

The Jesuits, who had become the controlling power in the Church of Rome, strove continually with increasing zeal and success towards a dominion of the world. Their chief aim was to control the politics of Europe. They succeeded in persuading **Christina of Sweden**, the daughter of the great Gustavus Adolphus, to embrace the Catholic religion, but it was no material gain for Catholicism, as she had abdicated all claims upon the crown. But their intriguing and aim for power brought the Jesuits into disrepute. **Pascal** exposed them before the whole educated world, the other orders of monks were from the beginning hostile to them, and their interference with politics finally overthrew them entirely. They were first banished from Portugal (1759) and their property confiscated. Pope Clement XIII. took them into his protection by a bull, but Portugal prohibited the bull, conducted the papal nuncio beyond the frontier, suspended all intercourse with Rome, and sent whole shiploads of Jesuits to the Pope. In 1764 they were banished from France. In 1773 Pope Clement XIV. abolished the order. Some retired into Silesia, Prussia, where Frederick II. afforded them protection; others into Poland, Russia, where Catharine II. not only protected them, but allowed them to own prop-

erty, and in 1800 they founded a college in St. Petersburg. They were again officially recognized by Pope Pius VII. in 1814.

In 1786 a congress composed of the Archbishop of Mainz, Trier, and Cologne, together with the Archbishop of Salzburg, assembled at Ems for the purpose of establishing a German Roman Catholic National Church, independent of Rome. The German bishops, however, clung to the Pope and refused to obey the archbishops. In Austria, the Emperor Joseph II., as soon as he came into absolute authority, began to radically reform ecclesiastical affairs. In 1781 he issued an edict of tolerance which secured full political rights and the free exercise of religion to the Protestants. Besides, the Roman Catholic Church was to be torn from the influence of Rome. But all the efforts in that direction at length proved abortive and the hierarchy finally gained the victory. But Pius VI. was confronted with a still worse state of affairs in France. In 1787 the edict of toleration declared liberty of faith to be an inalienable right of man. The Protestants were made eligible to all civil offices. The National Assembly of 1789 required the clergy to take the oath of allegiance to the Constitution; the Pope forbade it under penalty of removal from office. The country was ripe for revolution, which broke out with terrific fury in 1789. The king was brought to the scaffold, all Christian customs were overthrown, and Christianity formally abolished. In 1798 Pope Pius VI. was brought as a prisoner to France, where he died not long after.

CHAPTER XLVIII.

FANATICISM AND SKEPTICISM.

RISE OF THE BAPTISTS. THE QUAKERS. SWEDENBOR-
GIANS. DEISM. VOLTAIRE, &C.

DURING the seventeenth and eighteenth centuries we find tendencies of a fanatical character, especially in England, on the one hand, and of skepticism, principally in England and France, on the other. Moreover, the Netherlands were the chief rendezvous of fanatical sects and separatists, because a free government afforded a refuge for all who, on account of their faith, were banished, or otherwise persecuted. But the fanatical and sectarian tendency was not confined to England and the Netherlands. We find it in Catholic France, in Lutheran Germany, and in Sweden, where, however, it made comparatively little impression, and in the Orthodox Greek Church of Russia.

In the sixteenth century many Anabaptists fled from Germany and Holland to England. There they are lost sight of for a while, but by the middle of the seventeenth century there were a number of **Baptist** churches in England, which while rejecting infant baptism and baptizing by immersion, conformed in their organization to the English Independents or Congregationalists. In 1791 they split into Particular Baptists and General Baptists. About the same time, another sect, the Seventh-day Bap-

tists, was started, who observe Saturday instead of Sunday as the day of rest. From England Baptists went to America with the earliest colonists who settled in Massachusetts. But those who came in the **Mayflower** to find a place where they could have full liberty to exercise their religion, had no sympathy for those differing from them who also endured persecution for conscience' sake, hence the Baptists were expelled from Massachusetts. They founded colonies in Rhode Island, New York, and Virginia. There are thirteen different English Baptist sects in America, besides those of Swiss origin, known as River Brethren in Pennsylvania, and those of German origin, the Dunkards, of which there are four divisions.

The **Quakers** were founded by George Fox (1642-1691), a shoemaker in Leicester County, England. He was brought up according to strict Presbyterian principles. Dissatisfied with the Church, he came to the conclusion that true religion was to be found neither in the Church nor in the Word of God, but that God reveals himself in us. He rejected all Churchism and desired to base Christianity wholly on the inner light of the Spirit in man, as a continuous divine revelation. He traveled about throughout England and preached, and succeeded, by reason of the disturbances which distracted the Church at the time, in gaining many adherents, and in 1649 he founded a distinct religious communion which assumed the name **The Society of Friends**, but their opponents, in ridicule, called them Quakers. Their ridicule of the churches and refusal to serve in war and to take the oath subjected them to persecution and imprisonment. William Penn, the son of an English admiral, was the deliverer of Quakerism,

so that it became respected by the public. In payment of a debt due his father, the English government conveyed to him a large tract of land along the Delaware in what is now Pennsylvania, which he converted into an asylum for all the persecuted and oppressed for conscience' sake, and



WILLIAM PENN.

not only Quakers. The chief city of his province was Philadelphia, and the fundamental principle of its charter complete liberty of religion and conscience. The Quakers, while acknowledging the Bible as the Word of God, regard the inner light in man as of superior force.

They recognize no Sacraments, and have no form of worship and no ordained ministry, although there are recognized ministers, both male and female. During the present century they have split into two parties, the one, followers of Elias Hicks, called the Hicksites, denying the divinity of Christ and the inspiration of the Scriptures.

Swedenborgians.—Emanuel Swedenborg was born in Stockholm, Sweden, on the 29th of January, 1688, and died in London on the 29th of March, 1772. His father, Jasper Svedberg, Chaplain of the court, professor in the University of Upsala, and Bishop of Skara, was a devout man and an eminent writer, zealous to correct abuses and attack error wherever it showed itself. Emanuel was from infancy trained up in the fear of God in an ideal Christian home. At the age of twenty-one he graduated from the University of Upsala with the degree of Doctor of Philosophy. He



SWEDENBORG.

turned his attention to the natural sciences and in 1716 was appointed by Charles XII. assessor-extraordinary in the College of Mines. He continued in this office for thirty years, during which he wrote numerous scientific works and attained the highest rank among the scientists of his time. His scientific speculations led him into a species of rationalism. He fell into ecstatic states, in which he seemed to be sometimes transported to heaven, sometimes to hell, and to have intercourse with spirits. At length he came to

the conviction that he was called by such revelations to reform degenerate Christianity and to found a **Church of the New Jerusalem**, as the ideal Church. He gave up his position and turned his attention to religious speculations and an exposition of the spiritual meaning of the Word. His apocalyptic (perhaps more properly **cataleptic**) revelations, which he imagined he received, he designated a new gospel. After his death his adherents collected his writings and published them, and in 1788 congregations were formed in Sweden and England. After some years the new church began to spread quite rapidly both in Europe and North America, but its progress was soon checked.

In the remarkable case of Swedenborg we have only another example of the spirit of the times in which he lived. With the degeneracy of orthodoxy, caused by the aggressive spirit of pietism, a subjective Christianity was developed, which assumed different phases. On the one hand it expressed itself in religious feeling, on the other, it laid chief stress on the human will, and in Swedenborg it manifested itself in ecstatic states and imagination. Where on the one hand we find religious fanaticism in different forms, showing an unhealthy religious state, we find on the other the opposite extreme, skepticism.

Where in Germany we find **Inspirationists** in the Wetterau and Zionites at Ronsdorf, we find **Deism** in England and **Materialism** in France making havoc in the Church. Deism denied revelation, inspiration, prophecies, and miracles. Among the most noted English Deists of the seventeenth century was Edward Herbert (Lord

Cherbury), who reduced religion to five points: belief in God; obligation to honor Him by an upright life; expiation of sin by sincere repentance; retribution in eternal life. Thomas Hobbes regarded Christianity as an oriental phantom which is only of importance as a support of absolute royalty, and taught that it belongs to the State to determine the religion which shall be established. In the eighteenth century English Deism was more or less influenced by the philosophy of John Locke. To this class belongs **John Toland**, an Irishman, first a Roman Catholic, then Arminian, who published "Christianity not Mysterious," and asserted that there is nothing in Christianity above reason. In this he went beyond the statement of Locke that there is nothing in Christianity contrary to reason. Matthew Tindal asserted that "Christianity was as old as Creation." Among the most noted English Deists of this period may be noted Anthony Collins, the Earl of Shaftesbury, and Lord Bolingbroke. Toward the end of the century Hume, author of a "History of England," Gibbon, author of the "Rise and Fall of the Roman Empire," and Thomas Paine, best known by his "Age of Reason," poured out their grossest infidelity for the destruction of Christianity.

In France the voluminous, quick-witted writer, Voltaire (died 1778), waged war against the whole creed of the Church. By means of his biting sarcasm against everything holy, he succeeded in poisoning the minds of the higher classes, and exerted a very questionable influence on Frederick II. of Prussia. The Deism of Voltaire was followed by the Materialism and Atheism of the Encyclopædists, so named from the work of Diderot and

D'Alembert. Their destructive opinions were clearly set forth in "The System of Nature," by Baron Holbach, by birth a German, in which God, freedom, and the future life were treated as chimeras, and duty was regarded as a sort of self-gratification. By these means the way was prepared for the horrors of the French Revolution.

CHAPTER XLIX.

MORAVIANS.—METHODISM.

BOHEMIAN BRETHREN. HERRNHUT. ZINZENDORF.
 MORAVIAN ACTIVITY. FANATICISM. RE-ORGAN-
 IZATION OF THE CHURCH. MISSIONARY
 ENTERPRISE. LIFE OF ZINZENDORF.
 ZINZENDORF IN AMERICA. RISE OF
 METHODISM. JOHN WESLEY
 AND GEORGE WHITEFIELD.
 CONVERSION OF
 WESLEY.

IN 1457 the remnants of the followers of the martyr John Huss in Bohemia organized themselves into a society, which was known as the **Moravian or Bohemian Brethren**. At the beginning of the Reformation by Martin Luther, they numbered about four hundred parishes and two hundred thousand members. In spite of frequent persecutions by the Roman Catholics they increased in number. They hailed with joy the beginning of Luther's work, and they sent a number of deputations to him. They were not pleased with what they

called his lack of discipline, whilst he was dissatisfied with their laxity in doctrine and the stress they laid on external deportment. At the last interview in 1542 Luther approved of their system of doctrine, and he offered their delegates his hand as a pledge of perpetual friendship.

The Thirty Years' War inflicted great calamities and persecution upon the Moravian Brethren, which led many to seek a refuge in Poland. Those who remained in Bohemia were subjected to oppression even after the Peace of Westphalia, so that they did not dare to worship publicly according to the faith of their fathers, but were compelled to belong to the Romish Church. In this way the society had almost become extinct. In 1722, two families, led by Christian David, a carpenter, left Moravia and sought a refuge on Count Zinzendorf's estates in Saxony. The count was absent at the time in Dresden, but his steward, with the approval of the count's grandmother, allowed them to settle on the Hutberg, near Berthelsdorf. Christian David struck an ax into a tree to be cut down to build the first house, and as he did so he uttered the words Ps. 84 : 4. During the next seven years about three hundred brethren from Bohemia and Moravia emigrated to the same place. They built a town which they called **Herrnhut** (the Lord's protection), which became the centre of the society. After their first organization in the fifteenth century, they secured the episcopate from the Bohemian Waldenses, whose Bishop ordained Michael Bradecz Bishop. Upon this form of government they laid great stress, and as soon as they were established at Herrnhut the episcopate was restored. On the 13th of March, 1735, David Nitschmann was consecrated the first

Bishop of the Moravian Church by Bishop Daniel Ernst Jablonsky, a survivor of the old succession, who lived in Berlin. But the Church was to be developed in a new and different direction.

The real founder of the Moravian Church of to-day is **Nicolas Louis, Count von Zinzendorf** and Pottendorf, who threw his whole individuality into the work. Besides the Moravians who gathered at Herrnhut, a far greater number of religiously-awakened people of different nations and of diverse religious opinions flocked thither. Among these were German Pietists, Separatists, Calvinists, Schwenkfeldians, &c. Such a mixture of diverse elements required the genius of an organizer of superior talents to amalgamate and mould them into a congenial society, and such a man was Zinzendorf. Zinzendorf, having been brought up a strict Lutheran, but strongly imbued with Pietism, did not contemplate a separation from the Lutheran Church. The colonists were placed in the parish of Pastor Rothe of Berthelsdorf, a most pious and faithful Lutheran. But there were constant dissensions. The old Moravians demanded the re-establishment of their constitution and discipline ; and of the others, each one desired that placed in the foreground in which he had been specially interested. They all agreed and sympathized with each other only in their aversion to the Lutheran Church and the excellent preacher Rothe. Under such circumstances Count Zinzendorf resolved to bring about a new organization. He formed a constitution with old Moravian forms and names, but pervaded with a new spirit. The majority submitted to it and the individual discontents left Herrnhut. The **New Moravian Church** was founded August 13, 1727.



COUNT ZINZENDORF.

Zinzendorf was the life and soul of the organization until his death. It at once developed remarkable activity and spread rapidly. New congregations were organized in Germany, Holland, England, Denmark, and North America. In 1734 Zinzendorf was examined at Tübingen as a candidate of theology and became a most zealous preacher. His idea and aim was to establish **ecclesiolæ in ecclesia**, little churches within the Church. The aggressive spirit of the society attracted the greatest attention, and in 1736 the government of Saxony sent a commission to Herrnhut to examine into the new movement. This commission did not present an altogether unfavorable report, nevertheless the founder, Count Zinzendorf, was banished. But this aided in spreading the movement throughout Europe and America. While Moravianism spread rapidly at this time, it was threatened by a great danger from within, which, if it had not been checked, would have entirely wrecked it. It is called by Moravian historians as "the period of sifting," comprising the years 1741-1750. It is described by one of their ablest writers as follows: "Fanaticism broke out among ministers and people. It did not lead them into gross sins, but gave rise to the most extravagant conceptions, especially as regarded the atonement in general, and Christ's wounded side in particular; to the most sensuous, puerile, and objectionable phraseology and hymns; and to religious services of the most reprehensible character. Such fanaticism Zinzendorf himself unwittingly originated by the fanciful and unwarranted ways in which he expressed the believer's joy and the love which the pardoned sinner bears to the Saviour."* This aroused the

* Bishop E. De Schweinitz.

most violent opposition, and through the controversy which ensued Zinzendorf's sincerity and integrity were for a while greatly compromised. But he was equal to the occasion. He became more discreet in his conduct, modified his doctrine and practice, and removed much of the fanatical element. In 1749 the society formally accepted the Augsburg Confession and received recognition in Saxony. In the same year it was accorded equal privileges with the Episcopal Church in England.

After the death of Zinzendorf (in 1760) the society was reorganized by the prudent and wise bishop, **August Gottlieb Spangenberg**. The constitution was revised in 1764 and the government was placed in the hands of unity elders. Very few societies were established in Europe after that period, and it is only of late years, since the abandonment of the exclusive system, about the middle of the present century, that Moravianism has made much progress in this country. In the doctrinal system of the Moravians, if they can be said to have one, freedom from all creeds is a principle. The acceptance of the Augsburg Confession in 1749 was merely a formal act to receive recognition by the State. In their form of Church government the lot is still, to some extent, resorted to to decide matters. It is used in sending out missionaries, and, with some restrictions, in filling ecclesiastical offices; it was also formerly used in marriages, but has since 1818 been abolished. Love feasts are still celebrated, but feet-washing has been abandoned.

The Moravian Church is a model in missionary enterprise, which was inspired by Zinzendorf and has never been relinquished. Already in 1732 the first missionaries,

Leonhard Dober and **David Nitschmann**, were sent to the Island of St. Thomas to establish a mission, and the following year three missionaries were sent to Greenland. In a few years they established missions in Lapland, Ceylon, Algiers, Guinea, Persia, Egypt, and India, which, however, proved unsuccessful and were abandoned. But the missionary enterprise continued with self-denying zeal, being most successful in the West Indies, which is no longer a mission, but is the fourth self-supporting province of the **Unitas Fratrum**. They have successful missions among the Alaska Indians, in Labrador, South and East Africa, Asia, and Australia.

Zinzendorf.—Nicolas Louis, Count von Zinzendorf and Pottendorf, was born at Dresden, May 26, 1700. His father died six weeks after his birth. His mother took him to her home in Groshennersdorf, in Upper Lusatia, where she four years later married a Prussian officer and removed to Berlin, leaving young Zinzendorf with his grandmother, the Baroness of Gersdorf. She was a warm friend of Spener and a distinguished Pietist. In such a God-fearing household the boy's religious character was shaped. He was a boy of precocious piety, and was taught to seek his happiness in the most intimate communion with God. When ten years old he entered the grammar school of August Hermann Francke, at Halle, where he received the idea, which he sought to carry out in after-life, of an ecclesiola in ecclesia. When but fifteen years old he founded a "Mustard-seed" order among his fellow-pupils. His inclination was to study theology, but his uncle and guardian, not being favorably impressed with his Pietistic extravagances, sent him to orthodox

Wittenberg to study law. Here he still held fast the fundamental idea of Pietism, "a little church within the Church." In 1721 he entered the civil service of Saxony as his relatives desired, but it was not according to his taste. He was a religious genius, and an opportunity was only wanting to have him cut loose from secular work, and when the opportunity offered he eagerly embraced it.

When in 1727 he resigned his office at Dresden and began the organization of the work at Herrnhut, he did it with the conviction that an ideal invisible Church in the Church meeting in conventicles was untenable, hence he aimed to establish a society, a real, visible Church. When he succeeded in forming a society that made rapid progress, he believed that the Philadelphian Church of Revelations had been established. Being banished from Saxony in 1736, he took up his abode in different places, organizing societies. In 1737 he was ordained Bishop by Jablonsky, and now could labor with full ecclesiastical authority. In 1739 he visited St. Thomas, where Moravian missionaries had been laboring for several years, and in 1741 he came to America, where he sought to take charge of the Lutheran churches in Pennsylvania, and came in contact with Rev. Henry Melchior Muhlenberg, the pastor of the first Lutheran Church in Philadelphia. It must here be remarked that Zinzendorf had not contemplated abandoning the Lutheran Church, but thought of infusing new spiritual life into it by the faithful preaching of Luther's doctrines, as contained in the Holy Scriptures and the Augsburg Confession. Throughout his whole life he regarded with the highest esteem Luther's Small Catechism and the simple truths it set forth. When

he came to Philadelphia, he therefore claimed to be a Lutheran, but though he possessed zeal which often was misapplied, his one aim was the salvation of souls. This side of Zinzendorf's character is illustrated by an incident which occurred during his visit in Pennsylvania :

"Having once taken a person with him to show him the way through the forest, he asked him of what religion he was. 'A Lutheran, to be sure,' said his guide. 'But do you know what it is to be a Lutheran?' asked the count. This question startled the man, who honestly confessed that he did not. On inquiring further whether he would be glad to have it explained to him, and receiving an answer in the affirmative, the count prolonged his journey so as to find time to converse with the guide during the night, and then described to him, with a warm heart, what it was to be a Lutheran. This so affected the man that it proved the means of his conversion."*

While in America Zinzendorf interfered with both Lutherans and Reformed in his effort to unite the denominations in his scheme of Church union, by which he created much confusion. He organized a number of Moravian churches, notably at Bethlehem, Pa., and labored for awhile as a missionary to the Indians. He remained in America less than two years, when he returned to Europe. In 1749 the Saxon government rescinded the decree of banishment. He finally settled at Herrnhut, where he died May 9, 1760. He was a prolific author and wrote many hymns, most of which have little merit and some are quite puerile, while others are coarse and insipid. But he composed two hymns of decided merit,

* Quoted from **Lutherans**, in Am. Chr. Hist. Series,
by Rev. Dr. H. E. Jacobs.

which display the perfect faith and confidence in Christ which imbued his whole life. "Jesus, Thy Blood and Righteousness," and "Jesus, Still Lead On," are perfect gems of sacred poetry.

Methodism.—About the same time that Moravianism sprang into life and activity in Germany, the Methodist movement was started in England, which was to the Reformed Church of that country what Pietism and the Moravian movement was to the Lutheran Church. In the early part of the eighteenth century the religious condition of England was, to say the least, deplorable. The sharp controversies which had been carried on between the established Church and Nonconformists were not conducive to a healthy spiritual life. Living faith had greatly declined, but intolerance continued for a long period, although active persecution had ceased. Infidelity was the fashion among the higher classes. The extremely low state of religion is shown by a remark of Bishop Butler in the preface to his "Analogy," that it had "come to be taken for granted that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious." Dean Swift, in an essay published in 1709, says that "hardly one in a hundred among our people of quality or gentry appears to act by any principle of religion; nor is the case much better with the vulgar." The population, especially in the cities, had greatly increased and yet no new churches had been built for more than a century, and in the matter of popular education it was no better. Much of the preaching was spiritless and apologetic and little stress was laid on the distinctive doctrines of the Gospel. But true religion had not altogether died out.

There were parish churches and congregations of dissenters in which the Gospel was faithfully preached, but a new breath of life was needed to stir the Church and bring about a spiritual reaction in the nation. During this period Doddridge and Watts labored and wrote, and sang their sweetest melodies, and other faithful men labored to again revive the drooping faith of the people.



JOHN WESLEY.

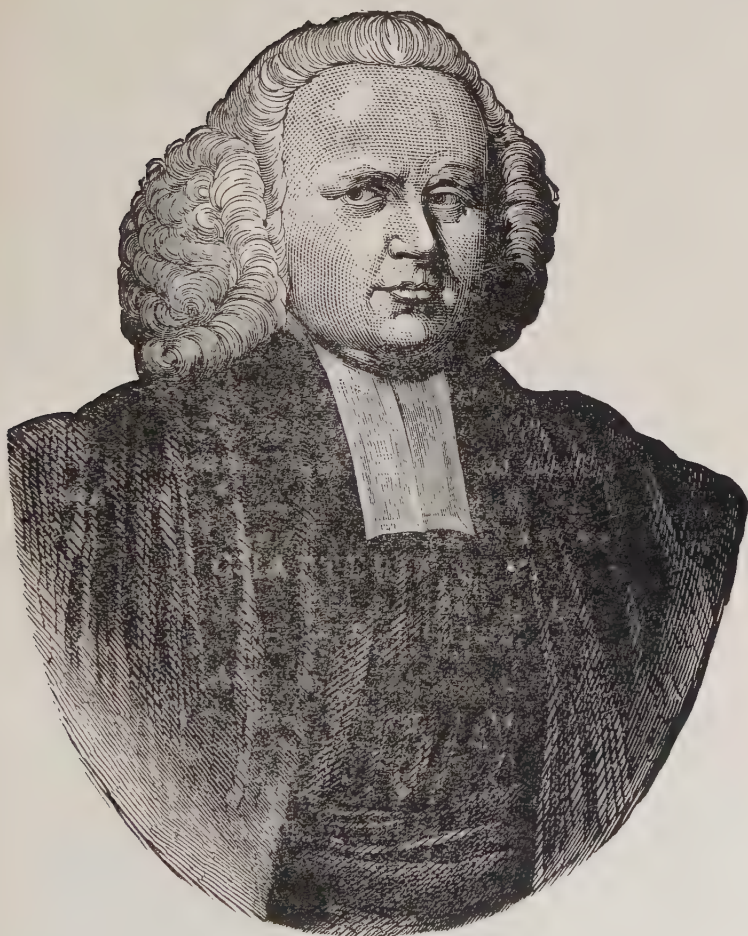
Methodism as a distinctive religious organization came into existence by a series of circumstances, and contrary to the original intention of its founders. The original founders were John Wesley and George Whitefield, both priests in the Established Church of England. A year after the ordination of John Wesley as priest, in 1728, he became tutor at Lincoln College, Oxford, where the following year he organized a small society of young men for

the cultivation of personal piety. Among these were his brother Charles and, three years later, George Whitefield, who entered Pembroke College in 1732. This society reminds us of the "Mustard-seed" order organized by young Zinzendorf at Halle for a similar purpose. They read such writings as Thomas à Kempis' "Imitation of Christ," William Law's "Serious Call," and Taylor's "Holy Living and Dying." They were very methodical in their pious exercises, following a number of strict rules they had laid down for their guidance. One of these rules required that they should frequently "examine themselves whether they have been simple and recollected ; whether they have prayed with fervor, Monday, Wednesday, Friday, and on Saturday noon ; if they have used a collect at nine, twelve, and three o'clock ; duly meditated on Sunday, from three to four, on Thomas à Kempis ; or mused on Wednesday and Friday, from twelve to one, on the Passion." They had also rules for doing good, visiting prisons and almshouses, &c., and they went to the communion every Sunday. Because they lived so methodically, they were nicknamed by the other students, "Methodists."

Six years after the first meeting of the Holy Club at Oxford (1735), John and Charles Wesley both sailed for Georgia, the former as a Church of England pastor and the latter as secretary to General Oglethorpe. In 1738 they both returned to England. Both Wesley and Whitefield began to preach in London churches with burning eloquence, which made a deep impression. Immense crowds thronged to hear the new style of preaching, under intense excitement. Those who opposed the movement

treated it with ridicule, and soon the churches of the establishment were closed to the fiery preachers. Up to this time neither Wesley nor Whitefield dreamed of establishing an independent Church. The former was a High-Churchman, and desired to work in the Episcopal Church as a spiritual leaven, but when this was denied him, both he and Whitefield determined to work independently of the establishment. In 1739 Whitefield went to Bristol and began to preach in the open air to the colliers on Kingswood Hill, and Wesley soon followed his example.

As is generally the case when a movement is to be crushed by violence and persecution, special attention is called to it, so it was here. Never had such throngs assembled to listen to the preaching of the Word. Soon after Wesley's return to England in 1738, he organized a comprehensive religious union, which, under the direction of a Conference, was to send local and traveling preachers into all the world. This in reality marks the beginning of the Methodist denomination, although there had been no formal separation from the Church of England nor any distinct congregation organized. The first Methodist society was organized July 23, 1740, in the Foundry, London. But there was not complete harmony between the leaders of the movement, for already in 1741 there was dissension on doctrinal grounds, and soon after the doctrine of Predestination, held by Whitefield, over against the Arminianism of Wesley, led to a further division into Wesleyan Methodists and Calvinistic Methodists. Of the two leaders, Wesley was pre-eminently the organizer, while Whitefield was the more powerful preacher, whose burning eloquence could sway the multitude and move the hardest heart.



GEORGE WHITEFIELD,

As the number of societies increased, the difficulty as to how to supply them with preachers became a serious question. In order to meet the want Wesley selected the most competent of his converts as lay-preachers. Education was not regarded necessary to enable one to preach, although a convenient thing to have. The itinerancy was established, allowing them to remain only two years in the same place. This was afterwards extended to three years, but has of late been considerably modified, permitting under circumstances a five years' continuance in the same parish. The first annual conference was held in June, 1744. Up to 1784 there was no **formal** separation from the Church of England. The Methodists had no ordained ministry except such as belonged to the Church of England, in which the members of the societies still partook of the Lord's Supper. But when in 1784 Wesley was called upon to send ministers to America, he requested the Bishop of London to ordain several of his lay-preachers. On being refused he himself ordained two such preachers, the following year he ordained three for Scotland, and two years later, three for England. At the time of Wesley's death, in 1791, the Methodist Church numbered over five hundred preachers and over one hundred thousand members, more than one-third of whom were in the United States.

John Wesley was the fifteenth child of Samuel Wesley, a minister of the Church of England. He was born at Epworth, England, June 28, 1703; died in London March 2, 1791. It was a devout family, in which the children were trained up in the fear of God. He was a graduate of Oxford and was ordained deacon in 1725.

Two years later he received his degree of M.A. and was elected fellow of Lincoln College. By the reading of Law's "Christian Perfection" and "Serious Call" he received a sublimer view of the law of God and he resolved to keep it inwardly and outwardly as strictly as possible, believing that in this obedience he would find salvation. It was another delusive effort to secure justification by works instead of by faith. When a clergyman was wanted to go to Georgia who was willing to endure the inconveniences and self-denials required in a new country, Wesley at once responded and set sail, with his brother, Charles, for this new field of labor in 1735. He returned three years later, feeling that his mission, which was to deepen and regulate the religious life of the colonists, and at the same time to labor for the conversion of the Indians, had been a failure. But the journey to Georgia had much to do in shaping the religious life of both John and Charles Wesley, as the following incident will show.

On the vessel which carried the Wesleys to Georgia were a number of Moravians, accompanied by a bishop, David Nitschmann, who had been a missionary on the Island of St. Thomas. On the same vessel were a far larger number of Salzburg exiles, poor peasants on their way to Ebenezer, Georgia, accompanied by a young, enthusiastic nobleman, von Reck. Wesley at once cultivated close intimacy with the Moravians, being especially attracted to the venerable Nitschmann, whose large experience and burning zeal for Christ would naturally make a deep impression on one who was still groping in the dark. When nearing the coast of America they encountered severe storms, which threatened to wreck the vessel. Wesley,

with the other Englishmen on board, was filled with terror, while the humble Germans showed little signs of alarm. History seems to have overlooked the accounts of this voyage given by the young nobleman, von Reek, and conveyed the impression that Wesley came only in touch with and was impressed by the few Moravians. But when in his journal he speaks of the Germans, he no doubt includes the Salzburger. He first speaks of their humility and meekness, submitting to abuse without complaint, and referring to the storms, continues: "There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over the vessel, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans only sang on. I asked one of them afterward, "Were you not afraid?" He answered, "I thank God, no." I asked, "But were not your women and children afraid?" He replied mildly, "No, our women and children are not afraid to die."* Von Reek describes the service of thanksgiving after a storm on the 20th of January, 1736, in which the Salzburger engaged, and concludes: "The English were astonished no less at our free prayer, for we saw no men around and beside us, as long we were occupied with the praise of God. The dear Salzburger praised the Lord for His deliverance, singing the hymn "Lobe den Herren, den mächtigen König der

* Quoted from **Lutherans**, in *Am. Chr. Hist. Series*,
by Rev. Dr. H. E. Jacobs, p. 171.

Ehren" (Praise Ye the Lord, Almighty, the King of Creation), and then with great joy we went to rest."*

After his return to England Wesley entered a Moravian meeting in Aldersgate Street, London, where he heard the reading of Luther's Preface to the Epistle to the Romans, in which the doctrine of justification by faith is clearly set forth. This touched his heart. He had sought justification by his own efforts, but now clearly saw that we are justified by faith alone. This filled his heart with peace. Methodism does not seem to realize what it owes to Luther and the Lutheran Church as the instrumentalities by which its great leader was brought to the light of living faith. The subsequent history of John Wesley is the history of Methodism itself.

CHAPTER L.

THE PERIOD OF SO-CALLED ILLUMINATION.

RATIONALISM. FREDERICK II. OF PRUSSIA. MUTILATION
OF HYMNBOOKS. SPREAD OF RATIONALISM.

EFFORTS AT UNION BETWEEN THE
LUTHERAN AND THE REFORMED
CHURCHES.

THE PERIOD of time from the year 1750 to 1820 is without doubt the darkest and saddest in the history of the Church since the Reformation. During this period Rationalism had taken the place of true faith in the Gospel among a large number of professed Chris-

* Quoted from **Lutherans**, in Am. Chr. Hist. Series,
by Rev. Dr. H. E. Jacobs, p. 172.

tians. Not until after the dire distress of cruel war, when Christians again learned to pray, did men, grounded in the truth, arise to show that in the so-called religion of reason, there is to be found neither true reason nor true religion. The perversions of God's Word in those days by such as professed to be preachers of the Gospel were fearful. The simple truths of Scripture were neither believed nor taught by many of the learned, and the results were most disastrous to the Church. There were ministers in those times who, on the holy festival of Christmas, would preach "On feeding cattle"; on the so-called Green (Holy) Thursday, "On the cultivation of greens"; on Easter morning, "On the advantages of early rising." All the miracles of our Lord were explained away, Jesus was set forth as only an example of virtue, and the mediatorial death of Christ was stamped a fable. Reason took the place of the Bible; instead of acknowledging God, men spake of a "Supreme Being" or "Providence"; instead of Faith, they extolled "Virtue"; instead of Repentance, they spake of "Improvement."

But what led to this sad degeneration of the Christian Church? It was in a large measure the reaction from a Pietism which was indifferent to purity of doctrine and the extension of truth for truth's own sake. Religion was to be made first of all a practical issue, doctrine being a secondary matter, which made it favorable to a union between different systems of belief. It was then but a short step from a disregard of distinctive truth to a repudiation of everything which did not appeal to merely human reason. Hostility to all positive Christianity spread from England, France, and the Netherlands over

Germany, where the field was prepared through the eccentricities of Pietism for the utter demoralization of the Church. The King of Prussia, Frederick II. (often called the **Great**, 1740-1786), who chose as associates and companions French free-thinkers, especially Voltaire, aided much in the spread of infidelity. He wanted every one throughout his dominion to be happy or find salvation according to his own notion. But his contempt for churchly piety often misled him to act unjustly. He had a special dislike for Francke, in Halle, who opposed the visiting of theatres by theological students as inconsistent with their profession. **Halle**, which had been the centre of the Pietistic movement, became, in the course of time, with **Berlin**, the centre of the the movement of "Illumination." Soon heralds of the new light sprang up in other universities, and presently in all sections of Germany pastors were found who fed the people on the husks of the grossest rationalism. The provost of Berlin, Wm. Abraham Teller, went so far as to declare publicly that he was willing to recognize the Jews as good Christians, on the basis of their faith in God and immortality. The churches were soon emptied of the worshipers which once thronged them, and the people were rapidly lapsing into total indifference. In 1788, the Prussian government, under Frederick William II., sought to interfere in the unhappy state of the Church, and to secure to it its old legal basis, issued the "edict of religion." It was all in vain, for it needed a higher power to renew it from within before there could be external betterment.

The destructive character of the period of so-called "Illumination" is seen in the liberty which was taken

with the old **liturgies** and **hymnbooks**. The former were mutilated or entirely discarded, and others, expressing the spirit of the times, substituted. The first attempt at hymnbook vandalism was the so-called modernizing of a number of old standard Church hymns by Klopstock. Soon there was a regular onslaught on all the best hymns, by which they were deprived of their positive faith and vigorous language, and were diluted and modeled to suit the new ideas. The people were deprived of their old hymnbooks and the debased ones were introduced. To such an extent was the recasting of hymnbooks carried, that, where formerly the same hymns were found and sung throughout all Germany, now every town had its own and peculiarly amended hymnbook, according to the whim of general superintendents or other high Church authorities. There were individual cities in which from six to eight different hymnbooks were in use. But it must be said to the honor of the German people at this period, that they very reluctantly permitted the old treasures of their hymnbooks to be taken from them and the new insipid productions to be forced upon them. With the dilution of the old hymns and the introduction of new, so-called sacred hymns, which were the phrasing of moral sentiments or of dogmatic abstractions, sacred music also fell to a low level. The old chorals were modernized to fit the character of the hymns, and their ancient power and beauty were destroyed. The old rhythmical singing gave way to a tedious, lifeless monotony, because the rhythm was taken out of the old music, and therefore the latter lost its freshness. The Church, which had produced and fostered music, now left it to the theatre

and concert hall. The same that is said of Church hymns and music of that period can be said of the devotional literature. Instead of the old, truly Christian devotional books, as "Arndt's True Christianity" and Bogatzky's "Golden Treasury," such books as **Witschel's** "Morning and Evening Sacrifice," and Zschokke's "Hours of Devotion"—books which contain little of Christianity—were put into the hands of the people.

But while during this period unbelief seemed to reign supreme, the faith of the old Church was not destroyed. Like in Israel in the time of Elijah, when the whole nation seemed to have gone after Baal, there was still a remnant of faithful ones, so the Lord had here His seven thousand who had not bowed their knee to the Baal of the spirit of the age. Among the most honorable of these may be mentioned the Christian poet, Christian Fürchtegott Gellert, professor in Leipsic (1715–1767); Matthias Claudius (1740–1815); Hamann, of Königsberg (1730–1788); J. G. von Herder (1744–1803), who are among the most brilliant and best-known names of the faithful sons of the Church. To those must be added the poet Lavater, who died in 1801, and the gifted Jung Stilling, who died in 1817. A specially honorable place must be assigned to the faithful preacher, John Frederick Oberlin (1740–1826), of Steinthal, on the borders of Alsace and Lorraine, who is called a saint of the Protestant Church. **Father Oberlin**, by pastoral labors extending through sixty years, elevated his morally, spiritually, and temporally poor congregation to a condition of pure and churchly piety, as well as industrial advancement. The almost barren waste of Steinthal was trans-

formed into a paradise, and it became a hive of intelligent industry and the church a home of spiritual prosperity.

German Illumination at first spread slowly among other nations, but it gradually found its way into the Netherlands, Denmark, and Norway, but had comparatively little effect on Sweden. It found its way into America, where the Lutheran Church had found a home in Georgia (the Salzburgers), along the Delaware (the Swedes), and along the Hudson; the Dutch and the Swedes having been here since the first half of the seventeenth century. In the year 1742 A. H. Francke, of Halle, sent the pious pastor, **Henry Melchior Muhlenberg**, to Pennsylvania, who was soon followed by other pious pastors, through whom the Church was in a large measure preserved from the blasting effects of vulgar rationalism, but there is no doubt that its more rapid development was much hindered by its influence at the beginning of the nineteenth century.

While Napoleon Bonaparte marched through Germany with his victorious army, the old faith, though hidden in many places because human reason had in the pulpit been substituted for God's Word, still lived in the hearts of the people. The scourge of the Napoleonic war had a salutary effect on Protestant Germany. The Prussian army went to meet the foe with prayer and confidence in God, and it was this faith of the people which finally gave victory and drove back the disturber of the peace of Europe. There is no doubt that the effect of those stirring times was to call forth a reaction in the religious condition of the German nation.

The beginning of the nineteenth century found Rationalism in full bloom, but a new spirit began to stir and

soon noble champions arose through whom the religious life was again elevated, who waged aggressive warfare against the flagrant unbelief which had inflicted incalculable injury on the German nation. The first and noblest of those champions was **Friedrich Ernst Daniel Schleiermacher**. Educated under the influence of the Moravian Church, he had received a deep and personal devotion to the Saviour, to which was added a clear and sharp intellect.



FREDERICK WILLIAM III. OF PRUSSIA.

While himself not free from a strong rationalistic taint, he again exalted Jesus of Nazareth as the centre of our religion and set forth man's absolute dependence upon God. **Claus Harms** opened the contest against the apostasy from the faith of the fathers on the occasion of the Reformation Jubilee (1817), with ninety-five new **theses**, which contrasted Luther's almost-forgotten doctrine with the unchurchly spirit of the age.

The disregard of the distinctive doctrines of the Church, and the low condition of spiritual life in general, made it possible for Frederick William III. of Prussia to make an effort to bring about a union between the Lutheran Church and the Reformed. This was done on the sixth jubilee of the Reformation, in 1817. A common Church government was established and a common liturgy introduced, but no really organic union could be formed by the mere decree of a monarch, and the result was that a third Church was established beside the two already existing. Churchly consciousness, which had again taken root, now sprang into new life, and men turned zealously to the old paths. Many, however, had to pay dearly for their firm adherence to the truth. Faithful Lutheran pastors, who could not submit to a spurious union, were deposed from office and imprisoned because truth was to them of more value than such a union, although promulgated by the king. Others for the same reason were threatened with severe punishment and placed under the surveillance of the police. In consequence of this oppression of the Lutherans, many sought a home in foreign lands, some emigrating to Australia, whilst the larger number came to America, where the Church could develop without interference from the State.

CHAPTER LI.

THE GREEK CHURCH.

SEPARATION FROM THE ROMAN CHURCH. DIFFERENCE
BETWEEN THE GREEK AND THE ROMAN
CHURCHES. GREEK CHURCH IN TURKEY,
RUSSIA, GREECE. MISSIONARY
SPIRIT, &c.

THE BEGINNINGS of the division between the Greek and the Roman Church we find already in the seventh century. At a council held at Constantinople in 692, a number of Roman practices were denounced and rejected, and the action of the Council of Chalcedon (451), which placed the Patriarch of Constantinople on an equal footing with the Bishop (Pope) of Rome, was reaffirmed. Although divided as to language, they had stood shoulder to shoulder against heathenism and heresy. They had co-operated in councils, and in the early centuries agreed in doctrine and practice. But the development of the papacy and the rivalry between the Patriarch in Constantinople and the Pope in Rome, together with the establishment of a Western Empire, aided in making a breach which has continued until the present time. Photius, the most learned man of his age, was appointed Patriarch in Constantinople, but Pope Nicolas I. would not acknowledge him. In 867 Photius accused the Church of Rome of various heresies: such as the

ordinance of fasting on Saturday ; the permission to use milk, butter, and cheese during the first week of Lent ; not permitting the priests to marry ; and the introduction of the expression "filioque" in the Nicene Creed. The last-named was the most important, as it involved a principle of doctrine. In the article concerning the Holy Ghost, the Greek Church asserts that the Holy Ghost proceeds from the Father alone, whereas the Roman Church correctly says: "From the Father **and the Son**" (filioque, in Latin). The controversy was renewed from time to time during the following centuries. Attempts at reunion were made, especially in the Council of Lyons in 1274 and again at Ferrara in 1439, but all in vain. With the fall of Constantinople in 1453 the political motive for seeking a union with the West ceased.

The Greek Church differs from the Roman not only in its rejection of the "filioque," but also in the equality of the Patriarchs, and the rejection of the papacy as anti-Christian. It gives the right to the priests and deacons to be married, and administers the communion under both kinds, that is, gives both the bread and the wine to the communicants, where the Roman Church gives only the bread ; and it uses the language of the country in the services. The Greek Church agrees with the Roman in the worship of the Virgin Mary and the worship of saints and relics, but crucifixes and all statues, but not painted pictures, in the churches are forbidden, and it rejects organs and all musical instruments. The Church in Greece and Turkey does not expressly prohibit the reading of the Bible, although the circulation of the Scriptures among the laity is not encouraged, while the Russian Church favors the distribution of the Scriptures.

The Greek Church has no remarkable history like the Roman Catholic or the Protestant. She still occupies the territory of primitive Christianity and has spread over Northern and Eastern Europe, but she has been isolated from that part of Christendom to which the world owes the greatest progress. She was entirely unaffected by the Reformation of the sixteenth century and took no notice of it until her attention was specially called to it, and then she brushed it aside as unworthy of serious consideration. Her history is one of long periods of stagnation in some parts of the territory she occupies, especially Asia, while in Europe there have been periods of rapid growth. She holds tenaciously to her ancient traditions and stubbornly resists all innovations and efforts at proselyting. Until the fifteenth century the Greek Church was as a whole under the direction of the Patriarch of Constantinople, but is now divided into several branches, which, while agreeing in doctrine, have their own independent church government.

The Orthodox Greek Church in Turkey is under the Patriarch of Constantinople, which, though the capital of the Turkish Empire, is still the natural centre of the whole Greek Church. The Orthodox Greek Church of Russia was formerly also subject to the Patriarch of Constantinople, but in 1589 Moscow was raised to a patriarchate equal in rank with the four already existing, Constantinople, Alexandria, Antioch, and Jerusalem. This made Moscow the Rome of Russia. When in the beginning of the eighteenth century Peter the Great founded St. Petersburg, he made that city the political and ecclesiastical capital of his empire. In place of the patriarchate



PETER THE GREAT,

in Moscow, he in 1721, created the "Most Holy Governing Synod," with the Czar at the head. Up until his forced abdication, on March 16, 1917, the Czar was the personal center of the whole Orthodox Church of Russia. On August 20, 1917, an Occumenical Council of all clergy and laymen of all Russia was called at Moscow which again restored the Patriarchate, abolished by Peter the Great in 1721, and elected Tikhon (who had been at the head of the Orthodox Church of Russia in America from 1900-1907) as Patriarch of Moscow and all Russia.

During the war of independence in Greece (1821-1827), the connection between the Church of Greece and the Patriarch of Constantinople was broken, the Greeks paying him no reverence, and refusing to receive the priests sent them. The separation was effected in 1833, and the Orthodox Church of Greece was moulded after that of Russia. The Greek Church in Servia, Bulgaria, Rumania and Monte Negro, is also independent of the Patriarch of Constantinople, and is ruled by Metropolitans and Synods. The influx of imigrants from Russia, Greece, the Baltic States and the near East has resulted in many "Orthodox" congregations in America. They constitute seven bodies according to nationality, and number about 475,000 communicants.

During the reign of the Czar, Russia sternly prohibited conversion from the "Orthodox" Church of Russia to any denomination or sect. Frequently Lutheran pastors, especially in the Baltic Provinces, suffered much persecution, some even being deported to Siberia for their faithfulness. During the Reformation efforts were made to approach the Orthodox Greek Church with the pure Gospel, but without success.

CHAPTER LII.

THE ROMAN CATHOLIC CHURCH SINCE 1800.

REVIEW OF PRECEDING PERIOD. NAPOLEON BONAPARTE.

RESTORATION OF THE JESUITS. POPE PIUS IX.

IMMACULATE CONCEPTION OF THE VIRGIN

MARY. INFALLIBILITY OF THE POPE.

OLD CATHOLICS. MISSIONS.

ROMAN CATHOLIC CHURCH

IN THE UNITED

STATES.

THE COUNCIL of Trent (1563) fixed the doctrines of the Papacy as over against Protestantism. In 1790 the French Assembly dissolved all ecclesiastical orders and congregations in France. This was the beginning of a movement aiming at the destruction of the whole Church and was the first overt act of the French Revolution (1789-1797). In 1793 the National Assembly formally abolished Christianity and inaugurated the worship of Reason. All magistrates were authorized to receive the resignations of the clergy and all priests were admonished to renounce Christianity. Pope Pius VI. decidedly opposed the revolution in France, and raised an army of 12,000 men to co-operate with the allies against it. The result was that the French armies overran Italy, and the Pope was sent a prisoner to France, where he died at Valence. In 1800 Pius VII. was elected Pope at

Venice, to whom Napoleon, First Consul of the French republic, restored the temporal power. In 1804 the Pope crowned Napoleon Emperor of France, but when the Pope continued to adhere to his hierarchical principles contrary to the agreement made in 1801, Napoleon again took possession of the papal territory in 1809. After the defeat of Napoleon in 1814, the Pope was restored by the allied princes to the full possession of his spiritual and temporal rights, and he again took up his residence in Rome.

One of the first official acts of the Pope upon restoration to power was to issue of a bull restoring the Jesuits. Since then the papal power has rapidly developed. In 1817 he condemned Bible Societies as a "pest of Christendom," and forbade the translation of the Scriptures. But the history of the nineteenth century has shown that no papal bull or vaporings of hierarchical hate can prevent the circulation of the Word of God, and to-day Bibles in the musical Italian language are sold in the very shadow of the Vatican, and the Gospel is freely preached in United Italy. The successor of Pius VII., Leo XII., manifested the same spirit and again pronounced a curse upon Bible Societies.

The most important events in recent history of Roman Catholicism are associated with Pope Pius IX. (1846-1878). In 1848 a revolution in Rome, which Pius IX. was compelled to approve, drove the Jesuits out of the Pontifical States. They had already been banished from France and they were threatened with extinction, as they were compelled to leave Bavaria and Austria as well as Switzerland. The Pope was himself obliged to leave Rome and flee to Gaëta. Only after a French army had delivered

Rome out of the grasp of Garibaldi, who defended the city, could Pius return to the "holy city." The Jesuits were now again restored and permitted to return to all the countries from which they were banished except Sardinia. Since then Jesuitism has again become a power, unceasing in its efforts to extend the papal power and to convert Protestants. When, in Gaëta, Pius IX. made a vow to his patron saint (the Virgin Mary), which he fulfilled in 1854 in the proclamation of the dogma of the "Immaculate Conception" of Mary. The meaning of this is, that the Virgin Mary was free from all sin, that she was not born, as all other human beings are, with original sin, but was absolutely pure as Christ is. This doctrine was proclaimed by Pope Pius IX. on December 8, 1854, in the Church of St. Peter in Rome, in the presence of more than two hundred cardinals, bishops, and other dignitaries. The words are: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved pure from all stain of original sin. It is demanded of Roman Catholics that they must believe this on pain of excommunication." This is the culminating point of the idolatry of Romanism. Mary is invoked as an intercessor instead of Christ, whereas, according to God's Word, the atonement of Christ was as necessary for Mary as for any other human being.

Gradually the temporal power of the Pope began to wane, and on September 20, 1870, King Victor Emmanuel entered Rome and made that city the capital of united Italy. This ended the temporal authority of the papacy, a fact which the Pope has not recognized, and he regards

himself a prisoner in the Vatican palace, although he is in the enjoyment of the fullest liberty guaranteed him by the State. In 1869 Pius IX. summoned a General Council, to be held in the Church of St. Peter in Rome, beginning December 8, 1869. What gives it special



POPE PIUS IX.

importance is the decree of papal infallibility which was there set forth. This had been a subject of controversy since the Council of Trent, the Jesuits upholding it, whilst it was opposed by many others. The decree reads: "Therefore, faithfully adhering to the tradition received

from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the Roman pontiff, when he speaks **ex cathedra**—that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter (Luke 22 : 32)—is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals ; and that, therefore, such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert !—presume to contradict this our definition, let him be anathema.” After the vote by which this dogma was established was taken, the Pope, amidst a fearful thunderstorm and flashes of lightning, read by candlelight, in St. Peter’s Cathedral, the decree of his own infallibility. This virtually deifies the Pope. Rome can go no further in the promulgation of error.

But the doctrine of papal infallibility was not universally acceptable to the Roman Catholics. It was vigorously opposed in the Council by a large number of bishops, including some of the most influential prelates, among which were Archbishop Kendrick of St. Louis, and Bishop Fitzgerald of Little Rock, Ark. After the proclamation of this new dogma the great majority of the prelates submitted to it, but there were some who vigorously pro-

tested. There has always been an element opposed to Jesuitism and Ultramontanism, which centre everything in the Pope, but it refrained from an open conflict. Now, however, a crisis had been reached and forty-two professors of the University of Munich, with Döllinger and



IGNAZ DÖLLINGER.

Friedrich at their head, issued a formal protest. Similar protests came from other German universities, and in August of the same year (1870) a number of Roman Catholic theologians from Germany, Austria, and Switzerland assembled at Nuremberg and published a declaration,

that the decisions of the Vatican Council, especially that on the question of papal infallibility, were invalid and not binding. It was not the intention of those men to separate from the Church of Rome, but the movement could not stop after it was once started, and under the name of Old Catholic, another Church was organized.

A conference was held at Munich in 1871, where the Church was organized with the distinct understanding that it should be the true continuation of the Catholic Church as it existed prior to 1870. But how to secure a bishop of the Roman succession to ordain and confirm was a serious question, as no bishop had joined them. It was overcome by the aid of a remnant of the Jansenists, who continue to exist in Holland and have an Archbishop at Utrecht, who in 1873 consecrated Professor Reinkens as Bishop of the Old Catholics.

The organization was completed by the adoption of a synodical constitution in 1873. They have introduced a number of reforms, such as giving of the cup to the laity in the Lord's Supper, the use of the language of the people in the service, and the abolition of compulsory celibacy. In 1878 they numbered over 52,000 souls, but have since then not made great progress.

The Roman Catholic Church is aggressive in mission work and in efforts at proselyting. Already in the seventeenth century Gregory XV. (1621-1623) founded the Propaganda in Rome, for the purpose of carrying on mission work throughout the world. In addition to this, other institutions were founded for the same purpose, the most important of which are the Picpus Association in Paris, so called from its headquarters in Picpus Street,

founded in 1805 by Peter Condryn, and confirmed by the Pope in 1817; and the Lyons Union for the spread of the faith, founded in 1822. By means of these societies the Church of Rome has developed great mission activity, often in spite of violent persecution among hostile peoples. Its principal fields of labor are China, Farther India, India, Africa, North America, Corea, Madagascar. It does not hesitate to enter Protestant fields and do all in its power to hinder or destroy the work of Protestant missionaries, as among the Kohls of India, in Central Africa, and especially in Madagascar, where the Jesuits are leaving no means unemployed to annoy, and, if possible, destroy the Norwegian Lutheran missions, as well as those of the English societies. The method of making converts by the Romanists is very simple. They lay little stress on religious knowledge, but baptize all whom they can persuade to submit to the ordinance. The importance of a change of heart is scarcely to be thought of, all that is asked is submission to the Pope and the ceremonial of the Church.

The Roman Catholic Church in America.—Romanism in America is contemporary with the history of the country. When the Spaniards settled in the West Indies, conquered Mexico, and established themselves in Florida, they everywhere established Romanism. They always had with them a number of priests, who not only ministered to the immigrants, but sought to convert the natives. The latter were, however, generally put into the hands of the religious orders, especially the Franciscans and the Jesuits. The Spanish orders labored in the West Indies, Mexico, and Florida, extending their operations northward and west-

ward, while the French started north and south of the St. Lawrence River, extending from Maine westward along the shore of the great lakes, including Lake Superior, and from Lake Michigan southward. The work among the Indians was at times very successful and many were made nominal Christians, but there was little permanent result, owing to wars, as well as the lack of thorough instruction, so that at the beginning of the nineteenth century most of the missions had been swept away, and among many tribes there were few traces of Christianity left. In California, e.g., there were 30,654 Catholic Indians in 1833, when the Franciscans were yet in power, which number was reduced to 4450 in eight years. Roman Catholicism can attract by its elaborate ceremonial and the self-denial of its priesthood, but it is not calculated to elevate and enlighten the masses, as is seen especially among the Indians and half-breeds in Mexico.

It is but just to say that too much credit can not be given those men who, as priests, with marvelous self-denial, undaunted zeal, and noble heroism, penetrated the American wilds with no human protection to rely on, endeavoring to civilize the savage tribes. They explored the country, opened avenues for trade, and prepared the way for the future settlements which in time would be established. The names of Marquette and Hennepin, with others of like zeal, will always be remembered in American history.

The organization of the Catholic Church in America dates from 1789, when John Carroll was made Prefect Apostolic in the United States, and united the American Church permanently with Rome. He was consecrated in England in August, 1790, as the first American Bishop

and immediately returned to begin the work of organization. Since then the Roman Catholic Church has made rapid progress in America, her strength lying chiefly in the large immigration from Roman Catholic countries. In a free country like America, religious orders have full sway. Hence we find a large number, especially of nunneries, controlling immense properties, with palatial buildings, and institutions of various kinds, which exert an influence that may not well be overlooked. In 1893 Pope Leo XIII. established the so-called "Apostolic Delegation," by sending the papal Alegate Satolli to the United States. He was recalled in 1896 and Martinelli sent in his place. The number of Roman Catholics in the United States is estimated to-day as over 15,000,000 of souls.

CHAPTER LIII.

MISSIONS.

CHRIST'S COMMISSION. LUTHER AND MISSIONS.

SWEDISH MISSIONARY EFFORTS. ZIEGENBALG.

SCHWARTZ. SCHWARTZ AS PEACE COM-

MISSIONER. HANS EGEDE. JOHN

ELIOT. PROTESTANT MISSION

SOCIETIES. LUTHERAN

MISSIONS.

THE LIFE of the Church is seen in its mission work. The commission of Christ, given to the Church through the Apostles, can not be ignored if the Church is to live. The words, "Go ye into all the world and preach the Gospel to every creature," have the

same force to-day as when first uttered by the Son of God. In obedience to this command, the Christian Church always regarded it a sacred duty to labor for the spread of the Gospel among the heathen, and by about A.D. 1000 most of the countries of Europe had become Christianized. After that time the zeal for missionary labor among the heathen in great measure expired. During the Reformation period the Jesuits endeavored to establish the authority of the Pope in heathen countries, for which purpose Roman Catholic missionary societies were established. The Spanish and French were both zealous in this direction, and flourishing missions were founded in Asia and North and South America. But unfortunately the Catholic missionaries were satisfied if their new converts were only baptized and could make the sign of the cross, little or no stress being laid upon a change of heart. The result was, that after making many converts, adverse circumstances caused a vast number of those to again lapse into heathenism, and in many places all traces of their work were obliterated. The missionary efforts of the Protestant Church are of far greater importance.

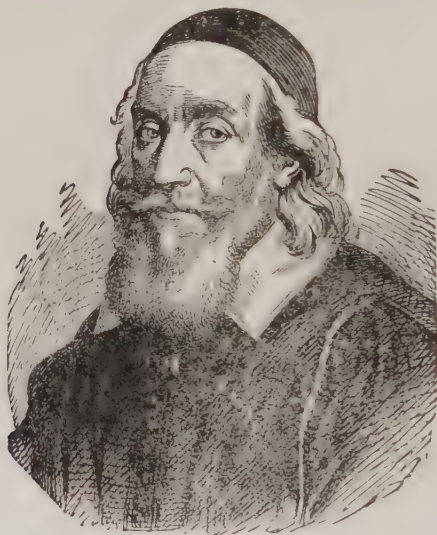
Luther, in the midst of the Reformation work, realized the importance of "missionary work among the heathen," to whom the Gospel had never been brought; but the truth had first to be established among the semi-heathen, which was the condition of the Church in general, before it could be carried to those still more benighted. Neither could the Church of the Reformation send missionaries to the heathen in foreign countries, because those newly-discovered lands were in the hands of the Spaniards and Portuguese, the rude servants of the Pope and the Jesuits.

Like the Apostolic Church, which was, by the command of Christ, to begin at home in Jerusalem and Judæa, so the Church of the Reformation had its first work to do at home in Saxony and extend into the surrounding countries. There was need of organization before there could be much successful work of propagation of the faith. But even during the Reformation period we find efforts at missionary work among the heathen, beginning as early as 1550, when Gustavus Vasa, of Sweden, sent a missionary to Lapland, who was followed by others, who labored successfully in that dreary region. In 1620 the King of Denmark charged the chaplains of his colonies on the Coromandel coast of India to preach the Gospel of Salvation to the Hindus.

Gustavus Adolphus, in the midst of the Thirty Years' War, planned a colony to be established in America, in which plan it was expressly set forth that the pastors accompanying the colonists should also preach the Gospel to the Indians. He fell on the battlefield of Lützen, but his faithful and pious chancellor, Oxenstierna, carried out the letter and the spirit of his royal will. The colony was founded on the Delaware in 1638, and ten years later the pastor, John Campanius, had completed the translation of Luther's Small Catechism into the language of the Delaware Indians. This was the first book translated into an Indian tongue. In 1634 the learned Peter Heyling was sent by the town of Lübeck on the Baltic as a missionary to Abyssinia, where he translated the Gospel according to St. John into the Ambaric language. Baron Justin von Welz, a Lutheran nobleman, gave up his whole wealth and even his life to the cause of foreign missions. He died

about 1670 in Cayenne. But the fullness of time had not yet come for aggressive missionary labors among the heathen.

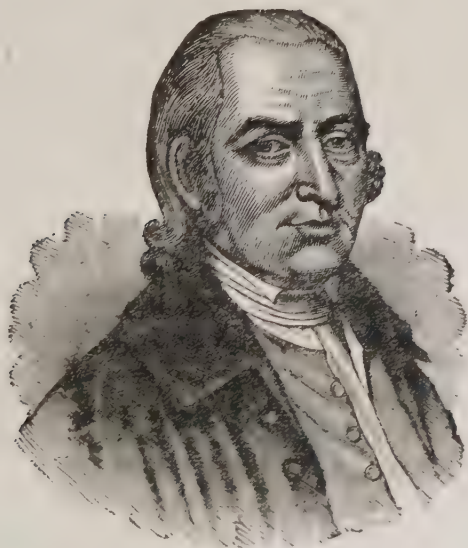
To the Lutheran Church belongs the honor of starting the great mission work of modern times. In 1705 Frederick IV. of Denmark founded the mission at Tranquebar,



OXENSTIERNA.

one of his East India colonies. The first missionaries sent out were Bartholemew Ziegenbalg and Henry Plütschau, both educated at Halle, who labored with great zeal and success. Ziegenbalg translated the Bible into the Tamil language. In 1750 Christian Frederick Schwartz, also educated at Halle, went to Tranquebar, from where he extended his labors into Ceylon. After laboring at Tran-

quebar for fifteen years he was sent to Trichinopoly. Here he met with extraordinary success. In 1776 he founded a new mission at Tanjore, where he spent the remaining twenty years of his life. Schwartz was one of the greatest evangelists of all times and he is held in grateful remembrance in India.



CHRISTIAN FREDERICK SCHWARTZ.

Christian Frederick Schwartz was the most prominent of the earlier Protestant missionaries, and is very properly styled "the **Patriarch of Lutheran Missions**," and might be, with almost as great propriety, styled, the father of Protestant mission work. William Carey, the Baptist missionary, who commenced his labors around Calcutta in 1792, is generally credited with the honor of

being the father of missionary enterprise, which is true as far as England and Scotland are concerned, but fifty years before he went to India thousands were already under the influence of the Gospel in the southern part of that country, and the foundations of successful coping with heathenism were laid. The work of Carey was great, especially through his translation of the Bible into several of the leading languages of India, but in its results it does not overshadow that of Schwartz, who reached India forty-eight years before him. Even to this day Schwartz is revered among the Tamils as the "Priest of Kings." When he arrived at Tranquebar in 1750 he applied himself with such diligence to the learning of the language that before the end of the first year he could preach his first sermon in Tamil. His career is a beautiful example of what may be accomplished when piety, integrity, and good sense unite harmoniously in a man. He attained such high esteem among all classes of people that his memory will not perish. So greatly did the native rulers admire his integrity, that once, when Hyder Ali of Mysore, who had opposed the British with an army of one hundred thousand men, was arranging peace with the Madras (British) government, he demanded that Schwartz should act as their agent. "Him and no other one," said the Sultan, "will I trust." The British, therefore, sent him as peace commissioner. The prince, who had been devastating the country, gave orders to his officers, "Not to impose any burdens on **Father Schwartz**, for he is a holy man and means it well with me." During the Carnatic war a striking testimony was given of the universal respect entertained for his character. The inhabitants and the

garrison of Tanjore were dying of starvation, and neither the British nor the Rajah could induce the peasants to sell them provisions. In despair Schwartz was appealed to, and when he gave his word that payment should be made, the farmers believed him and sent the requisite supplies. After the death of Schwartz in 1798, his pupil, King Serfodshi, caused a beautiful monument to be erected to his memory in the Lutheran Church at Tanjore.

In 1721 the Norwegian Lutheran pastor, **Hans Egede**, left his comfortable parish in Norway and with his family went to Greenland to bring the light of the Gospel to the inhabitants of that inhospitable region. For some years, moved by the love of God, he had been much concerned for the inhabitants of that country, who he supposed were still the descendants of the Norsemen. He had no rest until he could tread on that icy land, where he found only Eskimos. He arrived there twelve years before the Moravian missionaries. He labored unweariedly amidst incredible hardships among the natives, lived with them in their huts, and learned their language amidst the greatest privations, but with an unwavering faith, and the result is that to-day Greenland is a Christian land. Among the earliest missionaries to the American Indians was John Eliot (1603-1690). He preached his first sermon in the Pequot language in 1646, and his labors were eminently successful.

It remained, however, for the nineteenth century to develop the mission work in foreign lands. Of the numerous missionary societies in existence near the close of the century, only five were in existence at the beginning, of which three had been formed during the last



HANS EGEDE.

decade of the eighteenth, viz.: Baptist (English) in 1792, London Society (Nonconformist) in 1795, and Church (of England) Society in 1799. The other two were the Propagation Society (Anglican), 1701, and the Moravian, 1732.

During the early part of the nineteenth century began one of the most eventful and progressive epochs of universal history. The churches became more active in the work of Foreign Missions, as well as of Home Missions; and Inner Mission work also began to receive

great attention. In Foreign Missions one after another of fields, that seemed closed to the Gospel, became accessible, and mission work began to spread rapidly to some of the most remote peoples of the earth. In this work the Protestant churches of England and America have achieved much and are moving forward with unabated activity. Neither has the Lutheran church on the continent of Europe been behind in effort and enterprise in this direction. In fact the most aggressive work in missions among the heathen was done by the German societies in all parts of the world where heathenism reigned supreme. Up to the early part of the second decade of the twentieth century the work was pushed forward with unabated vigor.

The disastrous world war, the most terrible in the history of mankind, beginning with 1914, played havoc with German mission enterprise. Hundreds of missionaries in Asia and Africa, were either interned or sent home as enemies, and some of the most flourishing missions were left almost destitute, as their promoters and supporters were practically banished. Wherever possible American Lutheran Mission Boards, as well as missionary societies of Sweden came to the assistance of the missions. This, together with the loyalty of the native pastors and other workers, saved the missions to the Church.

Although handicapped by dire distress the zeal of the German Mission Societies was not destroyed, but they continued gathering funds so that, as soon as the way was open, they might with renewed vigor continue in the effort to bring the world to Christ.

American Missionary Societies.	When Founded.				Missionaries, Male.	Missionaries, Female.	Native Helpers, Ordained.	Native Helpers, Unordained.	Income.	Stations and Outstations.	Communicants.	Native Chris- tians.	Schools.	Scholars.	Mission Fields.
American Board	1810	245	479	288	548	\$1,651,546 99	1,454	75,594	1,244	58,620	India, China, Japan, Africa, Turkey, Etc.				
Baptist — Northern	1814	273	482	440	6,539	1,684,301 83	129	194,373	2,737	89,752	India, Farther India, China, Japan.				
Methodist Episcopal.....	1819	525	585	1569	12,871	6,166,989 75	3,100	505,131	9,267	405,264	China, Japan, Africa, Korea, So. America, Philippine Islands.				
Protestant Episcopal.....	1821	135	132	212	1,361	925,945 00	459	20,050	302	14,415	China, Japan, South America, Africa, West Indies.				
Methodist Episcopal — Canada	1824	102	177	242	192	801,204 28	132	25,304	30,134	46,913	China, Japan.				
Presbyterian—U. S. A. 1837	1837	572	850	427	6,429	3,718,776 42	3,662	178,229	2,034	78,733	China, India, Japan, Africa, South America, Persia, Etc.				
United Lutheran Church	1919*	56	95	37	1,460	637,810 00	1,485	34,850	810	28,500	India, Japan, Africa, South America.				
Baptist — Southern	1845	167	413	269	680	2,596,843 25	1,690	56,023	554	18,514	China, Japan, Africa, South America.				
Presbyterian—Canada ..	1846	112	209	46	518	586,950 69	600	13,730	809	39,525	Japan, India, China, South America.				
Methodist Episcopal — South	1846	87	166	51	706	478,098 52	133	18,074	172	12,480	China, Japan, Africa, Latin America.				
Reformed Church in U. S. A.....	1838	33	47	22	295	361,848 27	128	4,110	23	1,991	Japan, China.				
United Brethren.....	1853	31	46	42	117	220,961 47	.....	8,356	55	2,182	China, Japan, Africa, Philippine Islands.			

Reformed Church in America	1860	62	106	40	709	478,614 66	386	7,363	12,017	335	17,842	China, India, Japan, Turkey, Arabia.
United Presbyterian.....	1859	101	208	136	1,496	700,638 00	27	46,791	98,890	398	30,594	India, Egypt, Sudan.
Presbyterian—South	1861	153	354	72	1,142	1,115,345 50	1,548	42,068	50,970	719	26,773	China, Japan, Africa, Latin America.
Baptist—Canada	1867	33	64	5	64	225,000 00	53	12,742	12,742	368	10,866	India, South America.
Evangelical Ass'n.....	1875†	71	50	.....	118	86,415 37	77	2,240	2,240	84	4,984	China, Japan, Africa.
Evangelical Synod.....	1884	10	10	3	297	87,276 13	.....	1,881	3,473	.....	3,511	India, Honduras.
Two Norwegian Luth. Bodies .....	.....	.....	.....	.....	.....	221,469 00	.....	.....	.....	.....	.....	Madagascar, China.
Free Methodist Church. 1882	1882	33	70	12	207	101,499 00	137	3,858	3,858	103	2,878	China, India, Africa, Latin America.
Friends—All Branches.. 1882	1882	27	48	11	91	150,461 00	102	2,520	2,520	99	5,673	Japan, China, Africa, West Indies, Palestine.
Moravian Church (International) .....	.....	155	155	44	1,913	514,000 00	536	34,507	104,987	247	22,493	Labrador, West Indies, South America, South Africa, Tibet.
Disciples of Christ.....	1875	98	158	647	981	916,212 00	.....	21,855	22,624	.....	17,187	China, India, Japan, Africa, Philippine Islands.
Luth. Augustana Synod 1905	1905	18	21	.....	97	98,015 20	15	600	1,104	17	493	Province Nonan, China.
Five Other Lutheran Bodies .....	†	.....	.....	.....	.....	199,230 00	.....	.....	.....	.....	.....	India, China, New Guinea, Japan, Persia, So. America.
Forty Other Societies..	.....	588	563	186	1,411	3,500,000 00	.....	68,713	71,664	.....	111,781	Asia, Africa, So. America.
Total .....	.....	3687	5528	4801	40,242	\$28,260,472 33	15,853	1,378,962	2,231,782	21,063	1,051,964	

* General Synod, General Council, and United Church in the South merged in 1919.

† Includes the United Evangelical Church.

‡ Synodical Conference, Iowa Synod, Joint Synod of Ohio, Danish Synods and Orient Mission.

European Missionary Societies.	When Founded.	Missionaries, Male.	Missionaries, Female.	Native Helpers, Ordained.	Native Helpers, Unordained.	Income.	Stations and Outstations.	Baptized Chris- tians.	Schools.	Scholars.	Fields Occupied.
Propagation Society (Angli- can)	1701	355	243	235	4225	£250,128	1186	263,416	1282	54,899	Japan, China, India, Ceylon, Africa, Polynesia.
Moravian Church.....	1732	169	171	44	432	\$529,548	555	97,992	629	23,341	India, Africa, West Indies, Alaska, Labrador.
Baptist (English)	1792	192	273	669	608	£156,296	985	18,424	1170	36,287	China, India, Africa.
London Society (Noncon- formist)	1766	970	269	867	7318	£200,737	1698	97,877	1390	73,718	China, India, Africa, Madagascar.
Church Missionary Society..	1789	461	719	440	9190	£369,539	4986	280,833	3125	146,965	Japan, China, India, Africa and the Orient.
Basel Missionary Society....	1815	325	50	55	1687	\$427,920	501	59,166	419	31,236	China, India, Africa.
Wesleyan Methodist (Eng- lish)	1816	245	155	248	4310	£215,765	3075	196,947	1322	63,510	China, India, Africa, West Indies.
Leipsc Missionary Society..	1819	26	2	32	413	\$255,872	349	27,999	350	15,816	India, Africa.
Paris Society	1822	69	62	16	1059	\$120,842	362	35,385	237	10,776	Africa, Oceania.
United Free Church of Scotland	1823	206	299	58	4713	£234,141	1836	64,491	1133	62,015	China, India, Africa.
Berlin Society.....	1824	169	42	28	947	\$384,107	615	82,222	850	40,566	India, Africa.
Rhenish Missionary Society.	1829	239	190	48	1292	\$461,073	891	202,458	803	54,024	China, Dutch East Indies, Africa.
Church of Scotland Foreign Missions	1830	52	99	23	1377	£79,182	47	25,624	483	27,141	China, India, Africa.

North German Missionary Society	1866	29	8	16	256	\$88,314	178	14,072	194	7,916	West Africa.
Norwegian Missionary Society	1842	45	64	99	1089	\$267,662	1117	91,742	150	8,089	China, Africa, Madagascar.
Swedish National Society....	1843	38	58	5	274	\$199,732	23	2,565	124	2,729	India, Africa.
Gosner Missionary Society..	1844	49	9	43	1053	\$56,115	537	91,358	344	11,700	India, Africa.
Presbyterian Church of England and Ireland.....	1847	82	122	93	1326	\$47,519	568	30,086	292	7,776	India, China, Japan.
Neuendettekau Missionary Society	1849	68	5	.....	120	\$90,815	75	8,968	101	3,659	New Guinea.
Hermannsburg Missionary Society	1854	32	3	5	319	\$133,044	159	72,657	288	11,434	India, Africa.
Finnish Missionary Society..	1859	14	.....	.....	60	\$81,006	39	877	63	3,482	China, Africa.
Danish Missionary Society..	1860	114	73	.....	93	\$132,416	97	5,114	74	2,464	China, India.
Santal Mission of Northern Churches	1867	7	.....	.....	339	\$23,761	6	20,281	61	1,033	India.
The Friends (Quakers).....	1867	36	54	.....	337	\$29,956	243	4,286	107	4,360	China, India, Ceylon, Madagascar.
Breklum Missionary Society..	1876	29	.....	.....	441	\$74,323	79	26,000	92	2,688	India, Africa.
Swedish Mission Friends' Society	1878	64	45	.....	413	\$216,603	519	9,920	566	15,919	Africa, China.
Swedish Alliance Missionary Society	1900	5	13	33	70	\$149,620	10	1,300	9	260	India, Africa, China.
51 Other Societies.....	.....	857	1251	352	7038	\$2,657,891	7236	353,658	4095	240,053	The Heathen World.
Total for the World....	.....	5050	4279	3404	50,819	\$12,723,915 00	27,972	2,245,548	19,753	963,856	

N. B. — These are the latest and best statistics which could be obtained.

Of the one hundred and fifty European and American Missionary Societies, over sixty belong to the Lutheran Church, of which eleven are American. Of the European societies, twenty-eight are German, which includes Austria and Switzerland, fifteen are Scandinavian, (Danish, Norwegian and Swedish), two Dutch, two Finnish, one Belgian and one Polish. The fields of labor occupied by these Lutheran societies are: In Asia: Japan, China, Sumatra and Borneo, Farther India, Central and Southern India, Persia and Palestine. In Africa: Madagascar, Southern, Eastern and Central Africa, Liberia and the Gold Coast. Australasia: Queensland, New Zealand and New Guinea. America: Alaska, among the Indians and Negroes of the United States, and Porto Rico. S. America: Guiana and Argentina. The peoples that have been approached by the Gospel in the different countries, are: In Asia: The Japanese, Philipinos, Chinese, Thibetians, Batas, Malays, Coreans, Santals, Kohls, Tamils, Telugus, Caranese, Persians, Kurds, &c. In Africa: The Bogus, Gallas, Suaheli, Negro tribes of East and Central Africa, Malagases, Sulus, Basutos, Kafirs, Hereros, Namaquas, the tribes of the Congo, Togo-land, the Slave and Gold Coast, Liberia and Senegambia. In Australasia: The Pua-Pua, Maoris and Melanesians. There is scarcely a people or a tribe that has not been approached by the Gospel, but it is, as it were only a beginning, the great mass of most of those peoples still being in ignorance of the Gospel. But the doors are now wide open and the work is at many points advancing with rapid strides.

One of the most recent American Lutheran missionary

enterprises was the organization of "The Inter-Synodical Evangelical Lutheran Orient Mission." Its field of labor is among the Kurds, a Moslem tribe who reside in Western Persia and Eastern Turkey. The society was organized by Rev. Ludwig O. Fossum, Ph. D., who became the first missionary in 1911. He mastered the language so thoroughly in a few years that he translated the whole New Testament, Luther's Catechism and a number of hymns, besides writing a Kurdish Grammar. He died from overwork on Oct. 10, 1920. There are now a number of missionaries laboring there with promise of great success.

The sixty or more Lutheran Missionary societies have established and occupy nearly 8,000 stations and out-stations, on which the work of evangelizing the people is successfully carried on by over 1,500 ordained missionaries from Europe and America. Most of the ordained missionaries are married, and their wives, together with a large number of single women, are most efficient helps in the Gospel work. There are also about 500 native ordained ministers, and nearly 12,000 native unordained helpers. There are also many lay missionaries, (physicians, merchants, printers, builders, artisans, teachers and general workers). The medical and hospital work, with female physicians and trained nurses are important features in missionary enterprise. The total force of those laboring for the conversion of the heathen, connected with the Lutheran missions is approximately 15,000. The income of all the Lutheran Mission Societies, in 1920 approximated \$4,000,000. The aggregate number of baptized members was 932,875,

and there were over 270,000 pupils in the schools. As a result, growing out of conditions caused by the world war 1914-1918, two Lutheran Missions became autonomous; that among the Kohls, conducted by the Gossner Society, and that among the Tamils, conducted by the Leipsic Society. While they have become self-governing, they still need the direction of missionaries, and support for the carrying forward of the work. Thus the work moves forward under the guidance of the Holy Spirit, in fulfillment of Christ's commission: "Go ye into all the world and preach the Gospel to every creature."

That the work of bringing the heathen to Christ will advance more rapidly than in the past, seems clear from the fact, that the Bible has been translated into all the leading languages of the world, and into a large proportion of the remaining dialects spoken by different tribes.

Of the large number of European and American societies engaged in Foreign mission work, about one-third belong to the Lutheran church. These comprise American, German, Scandinavian, (Swedish, Norwegian and Danish), French, Finnish and Polish. The fields of labor are, in **Asia**: Japan, China, Sumatra, Borneo, Farther India, Central and Southern India, Persia and Palestine. **Africa**: Bogus-land, Galla-land, North Africa, East Africa, Madagascar, Natal, Transvaal, Cape Colony, Namaqua-land, the Congo, the Camaroons, Togo-land, the Slave and Gold coasts, Liberia and Senegambia. **Australia**: Queensland, New Zealand and New Guinea. **America**: Alaska, Porto Rico, the Virgin Islands, and among the negroes of the United States. **South America**

Guiana and Argentina. Greenland and Labrador are not counted because they are practically Christianized.

The nations that have been approached by the Gospel in the different countries are, in **Asia:** The Japanese, Chinese, Batas, Malays, Caranese, Santals, Kohls, Tamils, Telugus, Korenese, Thibetians, Persians and Syrians. In **Africa:** The Bogas, Gallas, Suahali, Negro tribes of East Africa, Malagases, Zulus, Bassutos, Kafirs, Hereros, Namaques, the tribes on the Congo, and the West coast of Africa. In **Australia:** the Pua Pua, the Maoris, and Melanesians. The work among the different peoples by the Lutheran societies is as follows: the Americans labor in Japan, China, Southern India, Persia, Madagascar and Liberia, North Africa and South America. The Germans in Japan, China, Borneo, Sumatra, India and Palestine; in East, South and West Africa, in Australia and New Guinea; the Scandinavians in China, India, East Africa, Madagascar, and the Congo. The French, Finns and Poles in South and West Africa.

CHAPTER LIV.

WORKS OF MERCY.

OFFICE OF DEACONESS. THEODORE FLIEDNER.
DEACONESSSES IN AMERICA. DEACONESS WORK
OUTSIDE OF THE LUTHERAN CHURCH.
INNER MISSIONS. WICHERN. VON
BODELSCHWINGH. INSTITU-
TIONS OF MERCY IN
AMERICA.

THE CHRISTIAN CHURCH has from the very beginning engaged in works of mercy. Being constrained by the love of Christ, who went about doing good, the relief of the poor and the distressed claimed the loving attention of the Apostolic Church. This work of love was contemporaneous with the founding of the Church, for already in Jerusalem, when the Church was yet confined to its narrowest local limits, the Greek-speaking Christians complained that their widows did not receive the same attention as did the widows of the Hebrews. The first congregational meeting on record (Acts 6 : 1-3) was called for the express purpose of electing **Deacons** to look after and care for the wants of the poor. From that time the sick, the orphan, the destitute, have been the special care of the Church, and such works of mercy are one of the brightest jewels in her crown. Works of Mercy have from the beginning been largely

entrusted to the care of women, who, impelled by love to the Lord, have chosen for their calling to serve the Master in ministering to His needy and suffering ones. The service of faithful women was not rejected by Christ, but accepted as well-pleasing to Him. They were not called to preach, but to serve Him in ministrations equally acceptable. We find faithful women ready to serve Him while on earth, following Him till to the cross. The tender love of Christian women adapts them especially for works of mercy.

The office of **Deaconess** existed in the days of the Apostle Paul, for in writing to the Romans he recommends to them "Phœbe, our sister, who is a deaconess of the church that is at Cenchreæ." In the third and fourth centuries the office of deaconess was regarded as a most important factor in the life of the Church. The deaconesses were active in the congregation as aids to the pastors, without in any way usurping the pastoral office. They were consecrated by the laying on of hands by the bishop, and the prayer that was offered in their behalf is given verbatim in the "Apostolic Constitutions." They served as ushers for the women in the church, and assigned the various classes their place; they prepared the female catechumens for baptism, and ministered to the poor and the sick in the congregation. Among the deaconesses at that time were many women of noble birth, who rendered invaluable services in the Church. In the fifth century the office of deaconess began to decline, and a few centuries later that office of evangelical love was buried by those who dug the grave for the true faith. The rapid growth of the monastic system, the multiplying of nunneries

laying stress on seclusion from the world and on work righteousness, instead of on living faith and ardent love for Christ, was the death of the deaconess work. By the ninth century in the Church of the West, and by the thirteenth century in the East, the female diaconate disappeared; there were nuns instead. Where there is living faith there the office of Christian love, which does



THEODORE FLIEDNER.

not serve for gain or glory, but out of thanksgiving to God for His infinite mercy, prospers; but where that is lacking, it dies. The most important and far-reaching movement in the Church during the nineteenth century, in the establishment of works of mercy, is the reviving of the **office of Deaconess**.

The Reformation prepared the way for but did not re-establish the office. Luther recognized the value of

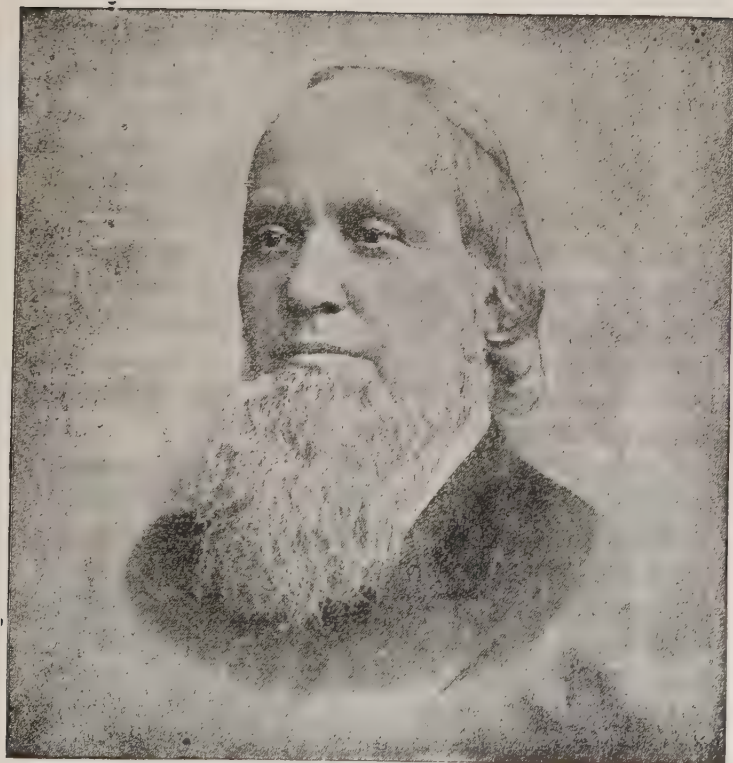
the service of women. He said: "Women who love righteousness generally have special gifts to comfort others and to alleviate pain," but he adds: "We do not have the proper persons" (to institute the office of deaconess). Several attempts were indeed made during that period, but the time had not yet come for its general introduction. In the Mennonite congregations of Germany and Holland the office was instituted, and maintained itself, although feebly, until the present century. Among those people Theodore Fliedner, the father of modern deaconess work, came in touch with it. Seeing the good which might result from its general introduction, he was led by the hand of God to transplant the institution into the Lutheran Church. Since his day the deaconess cause has had a marvelous growth and has also been taken hold of by other churches.

In 1822, at the age of twenty-two, Fliedner became the pastor of a small Lutheran congregation in the midst of a large Catholic population, in the village of Kaiserswerth, on the Rhine, near Düsseldorf, Prussia. While on a collecting tour in 1823 for his impoverished congregation, he was impressed with the importance of works of mercy, and on his return began to visit the prison at Düsseldorf fortnightly in a pastoral capacity. He took special interest in the women convicts, who, after serving their term, were discharged with no opportunities for betterment, and with the consent of his wife he resolved to provide an asylum for such, where they could find employment and retrieve their lost character. Before he had either the money or a home in which to shelter the unfortunates, the first applicant came (1823). In a small summer-house adjoining the parsonage shelter was provided for the first inmate, and

soon another came. This was the cradle of the institutions at Kaiserswerth. In 1836 Fliedner purchased the largest house in the town for a deaconess institution, trusting in God for the means to pay for it, and God did not let him trust in vain. On October 13th of the same year a hospital was opened, and on the 20th the first deaconess of modern times, Gertrude Reichard, entered upon her work of love and mercy.

From that time the work spread rapidly. In 1846 there were already thirty-one mother-houses, with 1,597 sisters, and in 1894 the number of mother-houses was sixty-eight (68), with 10,412 sisters laboring on 3,461 stations. The above statistics are only for the institutions modeled after the parent institution at Kaiserswerth. The leading deaconess mother-houses in the world are united in the Kaiserswerth General Conference. Up to the beginning of the world war in 1914, the deaconess work made great progress in Europe. There are now, in Germany alone, 96 mother-houses with 25,000 sisters, which are employed at 7,400 stations, including training houses for children, orphan homes, old people's homes, houses of correction, schools, hospitals, health resorts, Magdalena homes, tuberculosis stations, and in congregations. They also rendered heroic service during the great war. Besides those in Germany there are 24 mother-houses in other parts of Europe: Denmark, Sweden, Norway, France, Holland, Poland, Latvia, Switzerland, Finland and several other provinces.

The institution of Protestant Deaconesses was introduced into America by the Rev. W. A. Passavant, D. D. He had studied its practical work in various hospitals



DR. W. A. PASSAVANT.

and asylums in Europe. He visited Kaiserswerth and begged of Rev. Fliedner to send a number of sisters for hospital service in America. In June, 1849, Pastor Fliedner himself brought four sisters to Pittsburg to take charge of a hospital which Dr. Passavant had established. In 1850 the first American probationer, Louisa Martens, was consecrated, and in 1857 another sister arrived from Kaiserswerth. For some reason the effort to establish the Deaconess work in America seemed for a long time unsuccessful, although it was not abandoned. Dr. Passavant, whose name will ever be associated with the founding of the Deaconess Institution in America, because of his tireless efforts in building up works of mercy, could not possibly give attention to its internal development, but he preserved the germs until under God the time arrived for the permanent establishment of the blessed work.

Not until 1884 was the female Diaconate permanently established in America. A German hospital existed in Philadelphia since 1860, but when the civil war broke out it was appropriated by the government and used as a military hospital until 1866. In 1882 the charter of the institution was so modified that the Lutheran Church was invited to co-operate in the extension of the hospital work, and it was made possible to place the internal direction in the hand of deaconesses. A number of efforts were made to secure sisters from Kaiserswerth, but always in vain, as the sisters were needed in Europe. At length the efforts proved successful, and in the Spring of 1884 a colony of seven deaconesses arrived in Philadelphia from Iserlohn, Germany, and took charge of the hospital work. Through the munificence of Mr. John D. Lankenau,

President of the German Hospital Association, the first American mother-house could be dedicated in 1887, under the name: "The Mary J. Drexel Home and Philadelphia Mother-house of Deaconesses." Since then the deaconess cause has developed rapidly.

In 1887 Rev. E. A. Fogelstrom, of the Swedish Lutheran Augustana Synod, projected a mother-house in Omaha, Nebraska, and sent the first Swedish sister to be trained at the Mary J. Drexel Home. In 1890 the Omaha hospital was opened, and the following year the mother-house was built, in which a number of sisters are trained for the different departments of deaconess work. In 1891 the seed planted by Dr. Passavant in 1849, and which gave the incentive for the cause in the United States, began to take root. Three sisters, who had been carefully instructed for the work, were consecrated in the Milwaukee Hospital, which, from its founding in 1863, was designed to be a Deaconess Hospital. Here the foundation for the Milwaukee mother-house was laid, and in 1893 a rector was called and the work permanently established. In 1883 deaconess work was begun among the sick and poor Norwegians of Brooklyn, and in 1885 a small house was secured as a home for the sisters and a hospital. In 1888 the work was started in Minneapolis, Minn., by Sister Elizabeth Fedde, of the Brooklyn institution. The mother-house is under the care of the Norwegian Church and enjoys merited prosperity. In 1896 a deaconess mother-house was opened in Baltimore, Md., under the auspices of the General Synod of the Lutheran Church, for which the sisters were trained in the Mary J. Drexel Home and at Kaiserswerth.

The deaconess work outside of the Lutheran Church, while similar in name, and to a considerable extent in aim, is in many respects different in character. Many lack the real mother-house feature, which is so important to its success, both as a training school and a home to which the sisters can come for shelter when disabled from active work.

Among the Reformed Denominations, the first deaconess mother-house was founded by the Church of England in London in 1861. The Church of Scotland founded one in 1881. In the United States the Methodist Episcopal Church founded its first mother-house in 1888, the first deaconesses receiving their training in Lutheran institutions. They have now a large number of deaconesses, which can retire on a pension after at least twenty years of service. There is also provision for a home in the mother-house but where they are obliged to pay for room and board. The deaconesses are primarily female evangelists, and visit prisons, work in hospitals, &c., while the Lutheran conception of the deaconess is that "of a Christian woman who gives herself wholly up to the self-denying work of caring for the sick, poor or orphan children, the poor and needy." The Protestant Episcopal church also does deaconess work, the first sisterhood having been organized by Dr. William Augustus Muhlenberg in 1852. In 1889 the General Convention of the Episcopal Church passed a canon formally establishing the order of deaconesses. The Presbyterians also engage in deaconess work. In 1894 the Reformed founded the Bethesda home in Cleveland, Ohio, and in 1895 the Baptists opened a home for the training of deaconesses in New York City.

The so-called "**Inner Mission**" work, founded by Johann Hinrich Wichern, D.D., is one of the grandest works of mercy sustained by the Church. Its object is to save the outcast, the erring, and the destitute, especially in the cities, and it is carried on with great zeal and success under the blessing of God. In 1831 a Sunday School existed in Hamburg whose superintendent had



DR. JOHANN HINRICH WICHERN.

apostatized and joined the Baptists. Wichern, a native of Hamburg, was then a candidate and preached at several points. He was invited by the teachers of the Sunday School to become their leader, and accepted, and at once exerted a great influence. The children of the poorest of all classes were gathered and the teachers were trained not only to instruct them in God's Word, but also to

visit the parents and so do real mission work in feeding the hungry, comforting the bereaved, leading back the erring, and rescuing the fallen. This led to a recognition of the distressing condition of many children who were utterly homeless and destitute, and who were growing up in ignorance and vice. It was resolved to provide a refuge for such by founding an institution in which they could be trained for lives of usefulness. Christian friends contributed money and Syndikus Sieveking presented to Wichern a small house with thatched roof, situated in Horn, a suburb of Hamburg. The house was called "Das Rauhe Haus," a derivation from "Ruge's Haus," so named after its builder, Ruge. In 1833 it was occupied by Wichern and his mother, together with several children. It was altogether a work of faith. The children were gathered and portioned off into families of twelve under a teacher or in charge of a young workman, who taught them a trade. Gradually the little dilapidated building became a colony. A brotherhood was started in 1845 for the training of young men competent to take charge of similar institutions. The institution at present embraces a home for morally destitute children, a boarding school for children of the higher classes, and also a preparatory school for those desiring to devote themselves to the work of "Inner Mission." The Inner Mission work of Europe in all its departments had its inception in the modest beginning made by Wichern.

In the annals of works of Mercy, or the Inner Mission work of Germany, the name of Pastor **Fr. von Bodelschwingh** will stand out in great prominence. He is the projector of the **Labor Colonies** which are found throughout



VON BODELSCHWINGH.

Europe, the first of which was established near Bielefeld in Westphalia, and is known as the colony of **Wilhelmsdorf**. The "tramp" question has been a serious one for many years for Europe and America. Beside those who have become vagabonds and who will not work, but are bent on a life of strolling and begging, and whose condition is hopeless, there are many who, from force of circumstances, seem compelled to wander from place to place in search of the means to support life. Already in 1854 houses of refuge were founded to save the "wanderers" from the evil influence of the existing drinking-hells. Those houses of refuge were called "Homes," in reality Christian Inns, where the wanderers could, for a very small outlay, have a clean bed and an excellent meal. Strong drink of all kinds is strictly prohibited, as is card-playing, while dominoes and other innocent games are permitted. There is morning and evening worship, and it is a sort of labor bureau by which work often is secured for those desiring it.

But while those Christian Inns scattered all over Europe could secure the enforced idle against degradation, it was Pastor von Bodelschwingh who provided the means to elevate and better the condition of the thousands of unfortunates who were not beyond the reach of God's Word and were willing to lead an honest, industrious life. The Labor Colony of Wilhelmsdorf, founded in 1872, solves the problem of "what to do with the homeless poor," and there are many imitations in Europe founded on the same Christian principles and under the direction of faithful pastors. But the founding of the labor colony was only a small part of Dr. Von Bodelschwingh's work. The need of a Home for Epileptics was for years keenly felt in Germany. In 1867 a meeting was held at Bielefeld

in Westphalia, where it was resolved there to begin a home for such unfortunates. A farm house near by was bought and a beginning made with four Epileptics. Two years later a Mother-house for Deaconesses was opened. In 1872 Pastor Frederick von Bodelschwingh was called to direct the work. Under his guidance the work developed rapidly so that at the beginning of the present century it was the largest institution of Christian love in the world, making a colony of over six hundred houses.

In England and America the Church is, through its faithful representatives, also engaged in works of mercy. In Bristol, England, George Müller, a German, established an orphans' home in 1836. He depended solely upon voluntary contributions for its support. So successful was the effort that to-day the Bristol orphanages are the most extensive in the world. The ragged schools of England were started in 1819 at Portsmouth, by a cobbler named Pounds, but the name of Dr. Thomas Guthrie of Scotland will always be associated with that charity for the zeal which he manifested in rescuing neglected children. An important work of mercy was begun in 1892, when Dr. W. T. Grenfell, under the auspices of the Royal Nation Mission to deep sea fishermen, began his work in Labrador. He devoted himself to the material and religious improvement, and medical care of the fishermen and other inhabitants. He built four hospitals and established other institutions for the welfare of the people. In America various branches of the Church are engaged in numerous departments of works of love and mercy, for which the Lutheran Church is especially distinguished. It had in 1920, 80 Orphans' homes, 59 Old People's homes, 25 Home finding societies, 35 Hospices, and 81 Hospitals and homes for defectives. In the heathen world the several European and American Missionary societies had 54 hospitals and 44 Dispensaries where a vast number of patients were treated.

An institution of Mercy which is world-wide in its

extent is the **Red Cross Society**, founded in 1863 for the purpose of alleviating the sufferings of the wounded in battle. The horrors of war, especially the sufferings of the wounded on the battle field, for which the medical staff of the army was always inadequate, led to the organization of the above society. The account of the battle of Solferino, June 24, 1859, by the Frenchman M. Durant led to the organization of the Society at Geneva in October, 1864, where fourteen governments were represented. The movement has been endorsed by every civilized nation. While it is not connected with the Church it finds its most efficient aids in Christian men and women, especially the army of Deaconesses who respond to every call in aid of the suffering. It was the most efficient agency for the relief of distress during the dreadful world war 1914-1918.

CHAPTER LV.

MODERN FANATICAL SECTS.

MORMONS. SPIRITUALISTS. CHRISTIAN SCIENCE.
SALVATION ARMY. VOLUNTEERS OF
AMERICA. THEOSOPHISTS.

NOTHING has ever been more caricatured than the Christian religion. In every age sects have arisen which distorted and perverted the simple teachings of the Bible and substituted some human invention which was eagerly accepted by a certain class of people. But not since the days of Mohammed, who invented the Koran, was there a substitute offered to men in place

of the Bible until in the nineteenth century. Among the numerous fanatical sects which have arisen in modern times, **Mormonism** stands at the head. This originated in America. The founder of this new religion was Joseph Smith, a native of New York, who professed to be able to find hidden treasure by means of a stone he looked into, thereby deluding people into the belief that he possessed supernatural powers. He professed that on September 22, 1823, he had a vision outlining to him that he should be a prophet of God.

In the Fall of 1827 he said he found buried in the hill Cumorah, about four miles from Palmyra, in Ontario (now Wayne) County, New York, the book of "Mormon," that it was buried in the west side of the hill, and that an angel of the Lord directed him to the spot. This book, he said, was engraved on plates of gold and contained the revelations of God. Beside it was an instrument called the Urim and Thummim, in the shape of a pair of stone spectacles, by means of which he was able to translate the wonderful records. There were altogether eleven persons who alleged that they had seen the golden plates, among whom were the father and brothers of Smith, who, it must however be remembered, were accused of sheep-stealing and other immoral practices. There was not one unimpeachable witness who ever claimed to have seen the plates. The inscriptions, he claimed, were in reformed Egyptian, and after they were translated the angel took them again. The whole scheme was a gigantic fraud.

It has been conclusively proved that this book of "Mormon" is—excepting a few ungrammatical interpolations, and a considerable addition asserting that the Lor^d

Jesus Christ descended in America soon after His ascension from Judea, and His organization of another apostolate, and establishment of another Church—a romance. Smith claimed to have dug up the golden plates in the Fall of 1827. In the early part of that year he was at Harmony, in Western Pennsylvania, where he eloped with the daughter of Mr. Isaac Hale. Previous to that time there lived in that part of Pennsylvania a Presbyterian clergyman, Solomon Spaulding (died 1816), who had been accustomed to maintain that the American Indians were the descendents of some of the tribes of Israel. Being for a time in infirm health, he, in 1812, amused himself by writing a historical romance supporting this view. He called this the **Manuscript Found**, and tried to have it published, but failed. This manuscript was copied by an unscrupulous compositor, and subsequently given to Smith, who took it to Palmyra, New York, and had it printed in 1830 with the interpolations and additions made by himself or one Sidney Rigdon, a compositor and preacher, who it is supposed purloined the Spaulding manuscript.

They first established themselves at Kirtland, Ohio (in 1831), two miles from where Rigdon had previously labored, and in Jackson County, Missouri. Being constantly at strife with their neighbors, whom they designated as heathen, they were compelled to leave, and in 1838 all gathered at Nauvoo, on the Mississippi River, in Illinois. Here they remained for five years, when they were again compelled to leave. They now moved far beyond the bounds of civilization, to Salt Lake Valley in Utah, where they arrived in 1847. Joseph Smith was the first president of the “Church of Jesus Christ of Latter-Day

Saints," as they style themselves. They have many offices, with a strange mixture of Old Testament, New Testament, Buddhistic, and puerile ideas. There are two classes of priesthood, the Melchisedec, which is the higher, and the Aaronitic, which is the lesser. Since the death of Joseph Smith, who was murdered by a mob in 1844, the Church is governed by the twelve apostles, of whom Brigham Young was the president from 1844 until his death in 1877.

Under Brigham Young polygamy was introduced, claimed to be a special revelation to Smith before his death, but unpublished until 1852. Since 1882 the United States Government has taken vigorous measures against polygamy, which has in consequence been practically abandoned. Besides the priesthood and the twelve apostles, they have Prophets, Patriarchs, Evangelists, Bishops, Elders, &c. They are very persistent in missionary work, sending their emissaries among all civilized peoples and leading deluded souls to Utah. They are, like the Mohammedans, intensely earnest in their religion, and their organization is skillfully planned and perfect in every detail, which is the main source of their strength. For a number of years Christian missionaries are laboring in Salt Lake City and other parts of Utah, and quite a number have been led back and rescued out of the clutches of the Mormon octopus, but their ranks are being more than filled by the new recruits they gather. The number of communicants in the Church of the Latter-Day Saints is 436,000 which includes all children over eight years of age.

Spiritualists.—Spiritualism is the belief in a natural communication between this and the other world. It is defined as an “effort to discover all truth relating to man’s spiritual nature, capacities, relations, duties, welfare, and destiny. Belief in the power of departed spirits to communicate with living men, and that various phenomena can only be explained by it, dates back many centuries, but **modern spiriturlism** had its origin in the United States in 1848. Like Mormonism, it originated in the state of New York. Certain rappings were heard in the house of a John D. Fox, in Hydeville, Wayne County, New York, which could not be accounted for in any natural way. They were said to convey intelligent communications, and hence were regarded as produced by spirits. At the present day Spiritualists believe that departed spirits communicate directly with men through the agency of mediums and by various signs. For many years there was no sect or party, properly speaking, formed, although so-called mediums were very active in making proselytes, and the belief in spiritual phenomena became quite prevalent in many places.

Spiritualism has gained converts in every grade of Society, and has its believers in every civilized portion of the globe. The terrible world war, 1914-1918, seemed to give new vitality to the cult. Men of science, literature and art are among its advocates. There are many distinct societies of Spiritualists and so-called churches. They are very persistent in the effort to spread their doctrines. Their number is, in the United States, upwards 50,000. They teach that, “As the soul lives in the earth life, so it goes to the Spirit life. Its tastes, its

predelictions, its habits, its antipathies, they are with it still. It is not changed except in the accident of being freed from the body." Over against this it is a quite well-established fact that the so-called spirit manifestations are of diabolic origin. It is not the spirits of the dead that come back, for they are at the place that God has assigned to them, according to their deserts, and cannot return to earth, but through the instrumentality of a medium evil spirits, ever ready to deceive, do many inexplicable things. It is absolutely anti-Christian and soul-destroying.

Christian Science. — This movement, which, according to God's Word as well as to the principles of Science, is neither truly Christian nor scientific, had its beginning about 1866. It is a system of moral and religious instruction founded upon principles formulated by a Mrs. Mary Baker G. Eddy, and combined with a method of treating diseases mentally. Its origin is similar to that of Mormonism. Its bible is "Science and Health, with key to the Scriptures," which is placed above the Word of God; and in which everything essential to true Christianity is rejected or ignored. It explains all cause and effect as mental, all sickness as merely a mental phenomenon, and holds that mental action is able to heal all diseases. In 1886 the advocates of Christian Science formed themselves into a national Christian Science Association. The sect is widespread and aggressive. In recent years its growth has been quite rapid, claiming in 1920 to have approximately 1,600 churches. It is a most dangerous and soul-destroying cult.

The Salvation Army was founded by William Booth.

He was a member of the Church of England, was converted to the Wesleyan faith, and afterwards became a minister of the Methodist New Connection. In 1861 he withdrew from the regular ministry and became an independent evangelist. In 1865 he came to the east of London, where the neglected spiritual condition of the lower part of the population appealed to his heart. Here he began the movement which has spread throughout the world. Being a splendid organizer, Booth determined to adopt a sort of military organization, of which he would be the general or commander-in-chief. This resulted in the organization of the Salvation Army in 1876. In 1878 the organization, after the model of a military force, was completed. It at once attracted attention by its methods and the noise and confusion which attended its operations. The members wear a uniform, parade the streets with martial music, drumming, singing, &c., to attract the people to their place of meeting, called barracks. Its object is everywhere to make a sensation. Its great stronghold is in England. It must be regarded as a religious phenomenon in the latter part of the nineteenth century. Its officers are very zealous, and it claims as its special aim to make converts among the most abandoned classes, who lie outside of religious influence. The Salvation Army has accumulated considerable property and is very systematic in its methods of work. Its great element of weakness is its entire disregard for the Sacraments as means of grace. A species of sentimentalism, and not the principles of eternal truth, actuates its members, who are often self-denying in the extreme, and exhibit heroic courage. In 1890 General Booth devised

a scheme for up-lifting the out-of-work and homeless multitudes. It was to colonize all who were willing to work and to help them out of their discouraging and degraded condition. The idea of Pastor Von Bodelschwingh in Germany was substantially adopted. General Booth died in 1912. It has done a vast amount of good.

During the recent world war the Salvation Army did heroic service, in the camps and at the battle fronts, in ministering to the comfort of the soldiers. It was one of the United States authorized welfare agencies both in the camps in America and in Europe. It had over 1,200 uniformed workers.

In 1895 General Ballington Booth, son of the commander-in-chief, who had charge of the American Division of the Salvation Army, and who had become a naturalized American citizen, was relieved of his command here and recalled to England. He, seeing no cause why he should leave America, refused to comply with the arbitrary rule. He gave up his position, but subsequently (March 9, 1896) organized the "Volunteers of America," who, while maintaining the essential features of the Salvation Army, have taken a more positive stand with respect to the Sacraments, for which purpose General Booth sought ordination. They have grown quite rapidly and are working along the same lines as the larger body. In recent years they have given special attention to persons confined in prison with some excellent results. The number of members in America, of both branches is upwards of 50,000.

The **Theosophists** are a fanatical sect found both in Europe and America. Its originator was Madam Blavatski, a Russian woman, and its religion is a sort of modern Hindu-Buddhism. Their leading tenet is the re-incarnation of the soul. The first branch in the United States was founded in New York in 1875. In recent years it is showing considerable activity. It claims between 7,000 and 8,000 members.

The **Christian Catholics** were founded by John Alexander Dowie, a Scotchman who had been for some years a pastor in Australia. He came to America and settled in Chicago in 1890, where he preached faith healing, and by his personal magnetism attracted a large following. In 1891 Dowie declared himself the prophet Elijah the Restorer. Zion City near Chicago is the chief centre of the Sect.

The **Russelites** or **International Bible Students Association** was founded by Mr. Charles T. Russel, a man of questionable character, who styled himself "Pastor Russel," although he was never ordained. He began in Pittsburgh in 1886 by publishing **Millennial Dawn**. He became so notorious that he deemed it wise to leave and in 1908 he moved to Brooklyn, N. Y. Some severe criticisms of the views advocated in his books caused him to change the title to "Studies in the Scriptures." His shrewdness in appealing to a certain class of people, who are always ready to listen to something new or novel, not only secured for him many readers, but also considerable money. For a number of years many of his sermons were published in some of the leading papers in the country, for which he paid at the regular advertising

rates. The books are sold at a ridiculously low price, and hence have been circulated in millions of copies, and in half a score of languages.

Russelism denies the essential doctrines of the Bible as to Jesus and man's salvation. Jesus was not the God-man and as such did not atone for sin; his body did not arise from the dead, and the second advent took place in October, 1874. He also predicted the end of the world to take place in 1914, and other equally ridiculous statements. There are a large number of adherents to Russel's teachings. Since his death in 1916 Judge J. F. Rutherford is at the head of the Association. They have annual conventions and are very active. The Russelites must be classed with the Mormons, the Spiritualists, the Theosophists, and Christian Scientists in teaching the most seductive and fatal errors.

CHAPTER LVI.

THE CHURCH IN AMERICA.

EARLY SETTLEMENTS. THE LUTHERAN CHURCH. DUTCH
LUTHERANS. THE SWEDES. JOHN CAMPANIUS.
SALZBURGERS. GERMAN LUTHERAN IMMI-
GRANTS. SYNODICAL ORGANIZATIONS.
INSTITUTIONS OF LEARNING.
PERIODICALS.

THAT the Roman Catholic was the first Church established on this side of the Atlantic is obvious from the fact that the Spanish were first on the ground to found colonies and make settlements. With the earliest settlements of the English, Dutch, Germans, and Swedes the Protestant Church was firmly established. Though the first settlements were made for the express purpose of trade, and were in a number of cases unsuccessful, as soon as a firm foothold was gained, provision was made for permanent religious exercises. In 1607 the Church of England was planted in Virginia with the settlement of Jamestown. In 1620 the so-called Pilgrim Fathers, the Puritans of England, to escape persecution and enjoy freedom of worship, settled in Massachusetts, landing at Plymouth Rock. In 1622 the Dutch settled in New Amsterdam (New York), where the Reformed Church was established. With this colony were a number of Lutherans, who some years later were not allowed

unmolested to exercise their religion, but were annoyed and persecuted for years before such liberty was permitted them. That liberty came when the Dutch possessions (the New Netherlands) were surrendered to the English in 1664.

In 1638 the Swedes established themselves on the Delaware, at Christiana (Wilmington). In 1656 there was a Lutheran church in Albany, New York. Soon after German Lutherans were found in Pennsylvania. America early became the place of refuge for all sorts of sects. There were Baptists in New England before the middle of the seventeenth century, and some time later there were Mennonites, Dunkards (German Baptists), and Schwenkfeldians in Pennsylvania. In 1656 there were Quakers in New England, and in 1681 William Penn's colony was founded in Pennsylvania.

The Lutheran Church.—Among the earliest religious confessors in the permanent settlements of America we find Lutherans. Reference has already been made to the Dutch Reformed who settled New York, and it has been stated that Lutherans were found in the colony. They were worthy successors of their martyred countrymen in the Netherlands, whom no persuasion could induce to enter into the communion of the churches that subscribed to another creed than the Augsburg Confession. Previous to 1650 the Lutherans were left unmolested, the Dutch tolerating those of another faith. When in 1641 a number of Englishmen came to the New Netherlands, an ordinance was passed giving them certain freedoms and privileges, among which was the free exercise of their religion.*

* "Laws and Ordinances of New Netherlands," p. 27.

In 1650, under the governorship of Peter Stuyvesant, the Lutherans wanted to call a minister of their own, and wrote to the Lutheran consistory of Amsterdam. In 1652 they asked for the privilege of holding service by themselves, which Governor Stuyvesant declined. They appealed to the West India Company, but the Reformed minister, Drisius, wrote to the Classis that they should use their influence with the Directors of the Company that the project of the Lutherans might be prevented. In 1657 a pastor, Rev. John Ernst Goetwasser, arrived, but was banished the following year. The Lutherans could not conscientiously submit to the demands made upon them to change their faith and become Calvinists, and the result was that they were imprisoned and their religious services were broken up.

Some Dutch Lutherans, who left New York after it had fallen into the hands of the English, in 1674 settled on James Island, South Carolina. When the attempt was made in 1704 to establish the Anglican Episcopal Church, in the Carolinas, to the exclusion of other confessions, they stood up manfully in defense of the freedom of their Lutheran Faith.

In 1638 the first Lutheran church in America was built by the Swedish colonists within the walls of Fort Christiana, Wilmington, Delaware. The first Swedish pastor, Rev. Reorus Torkillas, came with the second expedition in 1639 and died in 1643. To show the interest of the Swedish authorities in the spiritual condition of the colonists, as well as in that of the Indians, and the toleration granted those of other confessions, it is but necessary to quote from the regulations signed by Oxenstierna and the

other members of the Swedish Council of State, for John Printz, the newly-appointed governor of New Sweden, in 1643. The first concerns the Indians, and reads :

"The wild nations bordering upon all other sides the governor shall understand how to treat with all humanity and respect, that no violence or wrong be done to them by Her Royal Majesty or her subjects aforesaid; but he shall rather at every opportunity, exert himself that the same wild people may gradually be instructed in the truths and worship of the Christian religion and in other ways be brought to civilization and good government, and, in this manner properly guided. Especially shall he seek to gain their confidence, and impress upon their minds that neither he, the Governor, nor his people and subordinates, have come into those parts to do them any wrong or injury, but much more for the purpose of furnishing them with such things as they may need for the ordinary wants of life."

The other instruction has reference to the spiritual interests of the colonists and their conduct toward the Reformed :

"Above all things, shall the Governor consider and see to it that a true and due worship, becoming honor, laud and praise be paid to the Most High God in all things, and to that end, all proper care shall be taken that divine service be zealously performed according to the Unaltered Augsburg Confession, the Council of Upsala, and the ceremonies of the Swedish Church; and all persons, but especially the young, shall be duly instructed in the articles of their Christian faith, and all good church discipline shall in like manner be duly exercised and received. But so far as relates to Holland colonists that live and settle under the government of Her Royal Majesty and the Swedish Crown, the Governor shall not disturb them in the indulgence granted them as to the exercise of the Reformed religion according to the aforesaid Royal Charter."*

What a contrast between the Lutheran Swedes in New Sweden in their conduct toward the Reformed Dutch, and the Reformed toward the Lutherans in the New Netherlands!

* Aurelius, pp. 35-39.

The same vessel which brought Governor Printz also brought Rev. John Campanius, the second minister of the colonists. He was the first missionary to the Indians. He was faithful in his calling, not only as the spiritual guide of his own countrymen, but in the interest he manifested in the natives, and the simplicity and tenderness with which he unfolded to them the great mystery of the Gospel. He addressed himself diligently to the study of their language, that he might the more readily proclaim to them in their own tongue the wonderful works of God. He translated Luther's Small Catechism into the language of the Delaware Indians, which was the first book ever translated into an American Indian tongue. It is an interesting fact that Rev. John Campanius, a Swedish pastor in Delaware and Pennsylvania, Rev. Megapolensis, of the Dutch colony in New York, and Rev. John Eliot, of the English colony in New England, began work among the Indians about the same time.

The first Lutheran Church in Pennsylvania, and the second in America, was built in 1646 in Delaware County. In 1665 the first Lutheran Church was erected in New York city. In the year 1703 the rite of Lutheran Ordination was administered for the first time in America in **Gloria Dei** Church, Philadelphia, the clergyman ordained being Rev. Justus Falkner. The Swedes spread from Wilmington, Delaware, over a considerable portion of Southern New Jersey and of Eastern Pennsylvania, and for more than a century their churches flourished and their language maintained itself. Being dependent on the Church of Sweden for pastors, with no schools to educate a native ministry and no young men to send to Sweden to

be educated, besides being under the English government, and the English language becoming more and more predominant, the Swedish Lutherans were absorbed by the Episcopalians, who gladly supplied them with ministers.

In 1734 the **Salzburgers**, who were driven from their homes in Austria by violent persecutions, settled in Ebenezer, Georgia, bringing their ministers, John Martin Bolzius and Israel Christian Gronau, with them. In those exiles Lutheran piety is seen in its most beautiful colors. They left their homes and marched through Germany, not knowing where they would find a resting-place to spend their days in peace, and yet, in place of tears and lamentation, they went singing the praises of God, in whom they had placed their trust. Right Rev. William Bacon Stevens, late Bishop of the Protestant Episcopal Church of Pennsylvania, described their journey thus: "Marshalled under no ensign but the banners of the cross, led by no chieftains but their spiritual pastors, armed with no weapons but their Bibles and hymn-books, they journeyed on, everywhere singing pæans, not of military victory, but of praise and thanksgiving to Him who, though they were cast out and oppressed, had yet made them more than conquerors."* The spiritual influences transmitted by those Christian heroes have spread throughout the Christian world.

Quite a large number of Germans had preceded those exiles, some as early as 1680, but especially from 1708 to 1720, under Queen Anne of England, and from 1720 to 1730, was there a large immigration. These were, however, scattered mostly over New York and Pennsyl-

* Quoted from **Lutherans**, p. 156, in American Church History Series.

vania, although a number had found their way to Virginia and the Carolinas. After 1730 immigration flowed into this country with few interruptions, in a steady stream, Lutherans finding their way into every State. In 1739 there was a settlement of Lutherans on Broad Bay, in the State of Maine. In 1742 Rev. Henry Melchior Muhlenberg, the "patriarch of the Lutheran Church in America,"



DR. HENRY MELCHIOR MUHLENBERG.

landed in Philadelphia, and at once set to work to minister to the spiritual wants of the people and to bring order out of the chaos which existed, the congregations in Pennsylvania at that time being destitute and sadly in need of pastors. The following year, Muhlenberg was reinforced by the arrival of three others, Rev. Peter Brunnholtz and Messrs. Schaum and Kurtz, students of theology, who were in due time ordained. In 1748 the first Evangelical

Lutheran Synod in America was organized in Philadelphia, which is to-day known as the **Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States**. The ministers present were: Revs. Sandin and Naesmann, of the Swedish Church, and Muhlenberg, Brunnholtz, Handschuh, Kurtz, and Hartwig, of the German. In 1749 Lutherans had already found their way to Nova Scotia.

Up to 1800 the Lutheran Church was almost exclusively German (although Dr. Muhlenberg sometimes officiated in English when occasion demanded), except the Swedish congregations, which, having become English, were swallowed up by the Episcopalians. The oldest entirely English congregation is St. John's Evangelical Lutheran Church, Philadelphia, organized in 1806. The oldest Lutheran congregation in America, which has had an uninterrupted existence for over two hundred years, is the First Lutheran Church at Albany, N. Y. This congregation was originally "Dutch," and rather than have their children baptized by Reformed ministers, the fathers allowed themselves to be cast into prison. Afterwards the congregation became German, and now it is English. The rapid growth of the Church in the time of Muhlenberg, both in numbers and material things, is seen by a glance at the congregation in Philadelphia. In 1766 St. Michael's Church, which had been dedicated in 1748, had become entirely inadequate for the congregation and it was resolved to build a larger one. The corner-stone of this, called **Zion Church**, was laid on the sixteenth of May of that year, and it was completed in 1769, at a cost of eight thousand pounds, exclusive of the lot. This church was

the largest and handsomest in North America. The roof and ceiling were supported by eight large Doric columns which served for bases for the arches of the ceiling, which was ornamented and finished in a most magnificent manner. It contained the best organ in America. After this period, partly owing to the ravages of war, partly from lack of ministers, because no Lutheran educational institutions had been established in which they could be trained, partly because of the deplorable condition of the Church in Germany on account of Rationalism, and partly from an aversion to the use of the English language for the benefit of those who became Americanized, the progress of the Church was slow.

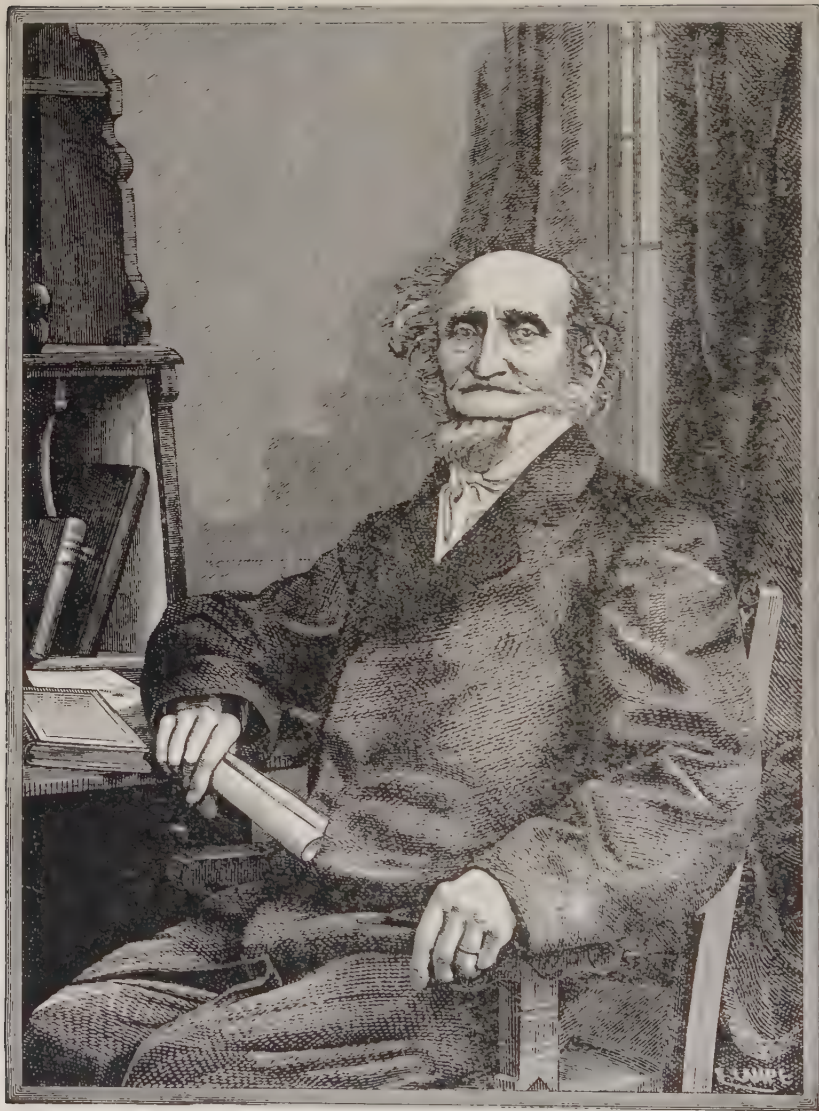
In 1787 the Ministerium of New York was organized with fourteen ministers. In 1818 the Synod of Ohio was founded. Two years later that of Maryland and Virginia. During the succeeding twenty-five years a series of events occurred which led to the rapid development of the Lutheran Church in America.

The effort made in Germany by Frederick William III., in 1817, by royal decree, to unite the two confessions, the Lutheran and Reformed, had a different effect from that anticipated. It really satisfied nobody. Many quietly submitted for the sake of peace. Others, more positive Lutherans, absolutely refused to recognize the Union and formed separate congregations, while still others remained in the Union, but continued to utter a decided protest and to bear testimony to their Lutheran faith. Among those who absolutely refused to submit to the Union was Rev. Johannes A. A. Grabau, pastor of St. Andrew's Church, Erfurt. He was so decided in his opposition that he was

deposed from his office and imprisoned for a year. In 1839 he sailed with one thousand adherents for America. Most of the colony settled around Buffalo, N. Y., where four churches were established and an institution (Martin Luther College) was founded to train candidates for the ministry. This was the beginning of the Buffalo Synod, organized in 1845, which they styled: the "Synod of Immigrants from the Lutheran Church of Prussia."

The same year (1839) that the Prussian Lutherans reached New York a far stronger colony from Saxony came to the West by way of the Mississippi River and settled in Missouri. This colony was under the leadership of Martin Stephan, who had been pastor of St. John's Church, Dresden. He gathered around him a company of six clergymen and eight hundred souls who were ready to leave their fatherland for conscience' sake. Some of the immigrants settled in St. Louis under the pastoral care of Rev. O. H. Walther, an elder brother of the afterward celebrated C. F. W. Walther. The greater number settled in Perry County, Missouri. In October of the same year an institution of learning was opened in Perry County with young C. F. W. Walther (died in 1887) at its head. This was the beginning of the great institutions of the Missouri Synod in Fort Wayne, St. Louis, Springfield, and Addison, Illinois, which have sent out many hundreds of ministers into every part of the country. In 1847 the "German Evangelical Lutheran Synod of Missouri and Other States" was formally organized in Chicago.

About the year 1840, the Lutheran Church in Germany became deeply interested in missionary work



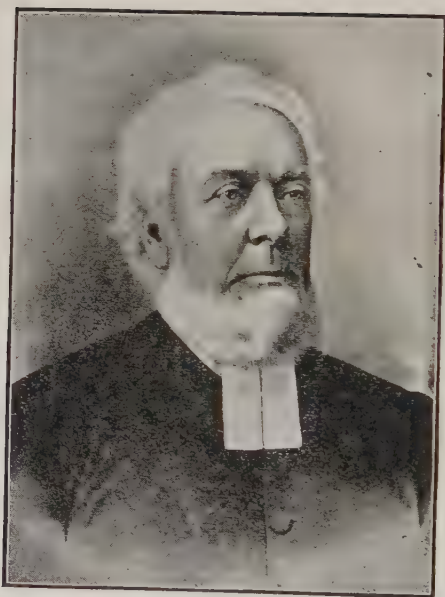
DR. C. F. W. WALTHER.

among the many Germans that had emigrated to America. The Rev. William Loehe, of Neuendetelsau, in Bavaria, took up this work with energy; he formed a Society and established an institution to prepare young men for missionary work in America. It was with his active co-operation that the Missouri Synod was founded. Soon doctrinal differences arose, and as Pastor Loehe could not conscientiously agree to the position taken by Missouri, he was constrained to begin an independent missionary work. This led to the organization of the Evangelical Lutheran Synod of Iowa and other States, at St. Sebald, Iowa, on the 24th of August, 1854. It is divided into nine districts, and numbers in 1920 approximately 129,000 confirmed members.

The Synod of Missouri and other States is no longer exclusively German, but is bi-lingual and is doing aggressive English Home missionary work. In 1872 it united with several other German Synods to form the **Synodical Conference**, which now comprises the Synod of Missouri, Ohio and other States, the Joint Synod of Wisconsin, Minnesota, Michigan and other States, and the Slovak Synod. This joint body numbered in 1920 about 850,000 confirmed members and is the strongest of the General bodies.

The Joint Synod of Ohio and other States, formerly German but now bi-lingual, is composed of twelve districts. Its headquarters are at Columbus, Ohio, where are its principal college, Theological Seminary and Publication House. It numbers 150,00 confirmed members.

There are a number of smaller synodical bodies, German, Norwegian, Danish, Finnish and Icelandic, all of



REV. TUFVE NILSON HASSELQUIST, D. D.

which are rapidly becoming bi-lingual. They number in the aggregate over 120,000 confirmed members.

Immigration from the Scandinavian countries began in 1825, when a small company of Norwegians came as the pioneers. The first Norwegian congregation was organized in 1843 in the Muskego Settlement, near Milwaukee, Wisconsin. In 1853 the first Norwegian Synod was organized under the name of the "Norwegian Evangelical Lutheran Church in America." Their principal institution of learning is at Decorah, Iowa. They number 62,000 communicants. With the exception of some single individuals, the first Swedish settlers of the nineteenth century arrived in 1841, which number was from time to time augmented. The first pastor, and the recognized founder of the Swedish Church in America, was Rev. Lars Paul Esbjörn (died in 1870). He arrived in 1849. In 1852 Rev. T. N. Hasselquist, D. D. (died 1891), who founded the first Swedish-American Church paper, arrived, and the following year Rev. Erland Carlson, D. D. (died 1893). Those three, together with Rev. Jonas Swensson and Rev. E. Norelius, D. D., then a young man who studied theology in this country, are the pioneers of Swedish Lutheranism in America. Together with some Norwegian pastors they united with the Synod of Northern Illinois, but in 1860 they withdrew and formed the Augustana Synod. Their leading institution of learning is the "Augustana College and Theological Seminary" at Rock Island, Illinois, to which must be added two vigorous colleges, Gustavus Adolphus at St. Peter, Minnesota, and Bethany at Lindsborg, Kansas. It numbers 201,090 confirmed members.

On the occasion of the three-hundredth anniversary of the final establishment of the Lutheran Church in Sweden, in 1893, Rev. Dr. K. H. Gez. von Scheele, bishop of Visby, upon invitation visited the Church in America and participated in the jubilee exercises.

In 1890 three smaller Norwegian bodies united and formed the "United Norwegian Lutheran Church in America." This was for some years the most aggressive and influential of the several Norwegian synods in the country. During the early part of the twentieth century changes were rapidly taking place in the Church, and there was evidence of the drawing together of several of the Norwegian bodies. Representatives of the old Norwegian Synod, of the Haugian Synod and of the United Norwegian Church met from time to time to discuss the questions which seemed to keep them apart. They at length came to an agreement and in 1917, the quadri-centennial of the Reformation, they united and formed the "United Norwegian Lutheran Church in America." They number 259,668 confirmed members. Their leading colleges are, St. Olaf at Northfield, Minn., and Luther College at Decorah, Iowa, and their Theological Seminary is in St. Anthony Park, St. Paul, Minn.

The influence of Rationalism in the early part of the century on the one hand, and of the numerous American sects with their lax doctrinal views, with which, especially the English-speaking portion of the Church came in contact, on the other, at one time threatened the destruction of distinctive Lutheranism. By many the distinctive doctrines of the Church were set aside, and efforts looking toward organic union with other churches were not wanting.

In 1820 a number of the then existing Synods united to organize the **General Synod**. Its subscription to the Augsburg Confession, the great bulwark of Protestantism, was extremely lax. It declared that in it the doctrines of the Word of God are taught "in a manner substantially correct." In 1855 a pamphlet appeared called "definite Synodical Platform," which aimed at a reconstruction of the Augsburg Confession, by taking out of it what was distinctively Lutheran. This aroused the latent energies of the more conservative part of the Church, to take a more decided stand in defense of the faith, and to put forth more aggressive efforts to revive true Lutheranism where it seemed in a dying condition.

The influence of the growing western Synods, the Scandinavian as well as the German, (Missouri, Iowa, &c.), indirectly contributed to the more thorough study of Lutheran Doctrine. The Civil War, 1861-1865, separated the Church in the North from that in the South so that in 1862 the United Synod in the South came into existence. The reaction which set in against doctrinal laxity in the North, led eventually to the organization of the **General Council** of the Evangelical Lutheran Church in America, in 1867. The great champion of Conservative Lutheranism was the Rev. Charles Porterfield Krauth, D. D. (died in 1883), to whom, especially the English portion of the Church owes a lasting debt of gratitude. Since 1867 the Church developed rapidly not only in numbers, but in the direction of conservative Lutheranism. The General Council prepared a **Church Book** and for the first time gave to the English portion of the Church a distinctively Lutheran Liturgy.

In 1876 the General Synod South proposed negotiations with the General Synod and the General Council for the preparation of one common book for all English-speaking Lutheran Churches in the United States. In 1879 the General Council resolved to co-operate, provided the rule which shall decide all questions in its preparation shall be: "The common consent of all the



DR. CHARLES P. KRAUTH.

pure Lutheran liturgies of the sixteenth century, and, when there is not an entire agreement among them, the consent of the largest number of those of greatest weight." In 1883 the General Synod accepted the proposition. The different bodies ratified the work done by the joint committee, and the "Common Service" has since been accepted by the whole English-speaking portion of the Church. Soon after the rupture in the Gen-

eral Synod in 1866, that body placed itself upon a more firm confessional basis by unqualifiedly adopting the Augsburg Confession.

The quadri-centennial jubilee of the Reformation marked an epoch in the Lutheran Church in America. The older General bodies, the General Synod, the United Synod in the South, and the General Council were gradually drawing together. They had come to the same doctrinal position. The laxity which had characterized a portion of the Church half a century earlier, had in the main disappeared. The **Common Service** had been in use for a number of years, and a strong Lutheran consciousness was being manifested on every hand. There was a joint preparation for a proper celebration of the approaching Reformation festival. The feeling was growing that there should be a closer union between the three bodies. At a meeting of a joint committee of laymen the question arose, why not take steps toward a closer union? The matter was taken up seriously by the leading clergymen of the three bodies, and at their next conventions it was earnestly discussed, and by each unanimously resolved to submit the question to each of the constituent Synods. The Synods, with one exception, adopted the proposition unanimously.

In the month of November, 1918, the three General bodies met in the city of New York, and after attending to their individual business, which was necessary before a union could be effected, they, on the sixteenth of that month consummated the union by organizing **The United Evangelical Lutheran Church of America**. This body numbered in 1920 approximately 800,000 confirmed members.

The Lutheran Church in America is preëminently a polyglot Church, comprising many nationalities and tongues. By it the Gospel is preached in English, German, Swedish, Norwegian, Danish and Icelandic. Beside these named the following languages are used in breaking the bread of life to Lutheran congregations: Finnish, French, Spanish, Italian, Bohemian, Magyar, Polish, Slovenian, Letish, Creolese and several Indian dialects. The Foreign Mission operations are carried on in India, Japan, Africa, China, Madagascar, Persia, and South America. The first missionary from the Lutheran Church in America was Rev. C. F. Heyer, who sailed from Boston October 14, 1841, and established the mission at Guntur, India, and later the one at Rajahmundry. In 1899, Porto Rico, having become part of the territory of the United States, mission work was begun on that island. In 1919 the Foreign work was extended to South America.

The first Lutheran Church paper was called **Evangeliſches Magazin**, published under the auspices of the Ministerium of Pennsylvania in 1811, and edited by Justus C. H. Helmuth, D. D. There are now published by the Lutheran Church in America 233 periodicals; this includes all classes, weekly, monthly, bi-monthly, quarterly and annual. It embraces Bible School and missionary periodicals, and comprises ten different languages.

The first Lutheran Theological school in America, which was however of a private character, was established in Philadelphia in 1785, by Drs. Helmuth and Schmidt. The first regularly organized Theological

School was Hartwick Seminary, in Otsego County, New York, which was founded in 1816. The first regular Professor of Theology was Dr. Ernest Louis Hazelius. There are now 25 Theological institutions, 40 colleges, a number of which are co-educational, 52 Academies and 7 Seminaries for young ladies.

The strength of the Lutheran Church in America in 1823 was: Ministers 175, Congregations 700, Members 38,036. Twenty-seven years later, in 1850, it had increased to 575 Ministers, 1,500 Congregations and 175,000 Members. In 1900 the statistics were, 6,710 Ministers, 11,123 Congregations and 1,665,878 Members. The latest available statistics in 1920 are 10,242 Ministers, 38,960 Congregations and 2,459,578 Members, which means a Lutheran population of over 12,000,000 souls.

One of the most far-reaching movements in the Lutheran Church in modern times was the organization of the **National Lutheran Council** in September, 1918. The war emergency had created the National Lutheran Commission for Soldiers' and Sailors' welfare in 1917. Soon after its organization it embraced the whole American Lutheran Church except the Synodical Conference. But as its sphere of activity was limited to the spiritual care of the men of the army and navy, it soon became apparent that enlarged powers were needed, to meet the needs which the war was bringing to the Church in Europe. This resulted in the formation of the National Lutheran Council. In the summer of 1919 the Council sent to Europe five Commissioners to ascertain the condition and needs of the Lutheran Church there. The work of this Commission was of inestimable value, both

to the Church in Europe and America. It serves as a clearing house for the Lutheran Church, excepting the Synodical Conference.

Another important movement is the **Lutheran Bureau**, established in 1919 in New York, and is for the whole Lutheran Church in America.

Beside the Lutheran Church, the Reformed with its various denominational divisions, was at an early period established in America and spread rapidly. The impression made by the Reformed division of Protestantism on the life and character of the American nation has been very great, owing to the fact that the leading Reformed denominations, Congregationalists, Episcopalians, Presbyterians, Methodists, Baptists and Quakers were English and did not need to fight their way into recognition, as was the case with the Lutheran Church. The **Reformed** will be specially treated under **Religious Denominations**.

CHAPTER LVII.

RELIGIOUS DENOMINATIONS.

REFORMED CHURCH. EPISCOPALIANS. PRESBYTERIANS.

CONGREGATIONALISTS. BAPTISTS. MORAVIANS.

METHODISTS. UNITED BRETHREN IN

CHRIST. EVANGELICAL ASSOCIA-

TIONS. FRIENDS. DISCIPLES.

OF CHRIST, ETC.

IN THE course of time numerous denominations and sects sprang into existence in the **Reformed** wing of Protestantism, the history of all of which can not be given in detail. Some of those denominations have exerted great influence upon American Society, of which a brief sketch is given.

The Reformed Church in America also known as the Dutch Reformed, was organized by early settlers from Holland. It is the same as the Holland State Church, adhering to the decrees of the Synod of Dort, promulgated in 1619. The denomination was organized in what is now the lower part of New York City, in 1628, by Rev. Jonas Michaelius, their first minister, five years after the settlement of New Amsterdam was established. The first congregation embraced fifty communicants, "Walloons and Dutch." It spread with the extension of the Dutch settlements along the Hudson, on Long Island and in New Jersey. The Dutch language having ceased to be the language of its worship many years ago, the word

Dutch was eliminated from its title in 1867. Of late years a number of Dutch immigrants have settled in Michigan and other Western States, where there are now numerous congregations using the Dutch language. The Church is represented in fourteen States, but over four-fifths of its entire number of communicants are found in New York and New Jersey.

The Reformed Church in America is a distinctively Calvinistic body, and its organization is Presbyterian, although it has different ecclesiastical terms, having consistories instead of sessions, classes instead of presbyteries, and general synods instead of general assemblies. It claims to have established the first day school and the first theological seminary (New Brunswick), New Jersey, 1784) in this country. Their principal institution of learning is Rutgers College, New Brunswick, N. J. It is diligent in missionary enterprise.

The Reformed Church in the United States also called **German Reformed**.—This Church was founded by immigrants from Switzerland and the southwestern part of Germany, principally the Palatinate. They originally settled in Pennsylvania at the close of the seventeenth and in the early part of the eighteenth century. Their first minister was Rev. Philip Boehm, who came to America in 1720 and first labored as a school teacher. He settled in Montgomery County, where a congregation was organized and the first church built, over which he was appointed the pastor. The real founder of the German Reformed Church in America was Rev. Michael Schlatter, who was sent by the Synod of North and South Holland in 1746, a missionary to the destitute German churches in Pennsylvania. He was born in St. Gall, Switzerland,

July 14, 1716, and was ordained to the ministry in Holland. He was an indefatigable worker and a skillful organizer.

In 1793 there were 150 congregations, but only 22 ministers to supply their spiritual wants. In 1823 the number of ministers had increased to 82. In 1825 the first theological seminary was founded at Carlisle, Pennsylvania, removed to York in 1829, to Mercersburg in 1835, and finally established at Lancaster in 1871. The Reformed now have several colleges, the most important being Franklin and Marshall College and Theological Seminary at Lancaster, Pennsylvania, Heidelberg College and Theological Seminary at Tiffin, Ohio, and the German Seminary ("Missionshaus") at Franklin, Wisconsin. Their standard of doctrine is the "**Heidelberg Catechism** in its historic sense." They have publication houses at Philadelphia and Cleveland, Ohio, orphans' homes at Womelsdorf and Butler, Pennsylvania, and a flourishing mission in Japan.

The Reformed (German) Church dropped the word German and adopted its present title in 1869. While it has congregations in twenty-nine States, its chief strength is in Pennsylvania, followed by Ohio and Maryland.

The Christian Reformed Church is a branch of an organization of the same name in Holland. It owes its origin to a secession of a number of ministers and others from the State Church of Holland in 1835. It has been increased in this country by secessions from the Reformed (Dutch) Church in 1882, and again in 1889, when the "True Reformed Church"—which had seceded from the Reformed (Dutch) in 1822—united with it.

The Hungarian Reformed Church composed of immigrants from Hungary, was organized in 1917. Of all these bodies, the Reformed Church in the United States is the strongest numbering 344,374 Communicants; and all combined, they number 2,279 ministers, 2,805 churches, 537,822 communicants.

The Protestant Episcopal Church in the United States.—The **Episcopal** is the State Church of England. Its confession is the **Thirty-nine Articles** adopted in 1562, which are drawn largely from the Augsburg Confession, with a pretty liberal admixture of Calvinism. It lays great stress upon the Apostolic succession, which alone it regards as a bond of union for all Christians. Doctrinal soundness is by many regarded as of little importance in comparison with Episcopal ordination. The **Thirty-nine Articles** are contained in the Book of Common Prayer, which is the Book of Worship in all Episcopal Churches. The ministry is composed of bishops, priests and deacons. There are three distinct tendencies or parties in the Church.

The High Church has a decided Roman Catholic tendency, conforming to papistical forms and usages, as processions, genuflections, and auricular confession. The Low Church or Evangelical party, is more conservative, while the Broad Church party has a decided liberalistic and rationalistic tendency.

The Protestant Episcopal Church in America was formally organized as an independent branch of the Episcopal or Anglican Church in 1785, although its beginning in this country dates back to the sixteenth century. In 1607 worship according to the Anglican ritual was established in the colonies at Jamestown, Virginia,

and Kennebec, Maine. It was soon discontinued in Maine, but in Virginia it was not interrupted. In 1631 an Episcopal parish was formed in New Hampshire, and soon other parishes were formed in New England. In 1693 Trinity parish in New York was constituted, and two years later Christ Church parish in Philadelphia. The Episcopal became the established church in New York, New Jersey, Maryland, Virginia, South Carolina, and Georgia. For quite a long time no other form of worship was tolerated in Virginia. But as an offset to this, in Massachusetts the Anglican service was not allowed until by a royal order it was granted liberty in 1662.

At the close of the Revolutionary War the condition of the Church was deplorable enough, as it had until then been dependent upon England, and there were no American bishops. At a convention in 1785 in Philadelphia a constitution was adopted and some necessary alterations were made in the liturgy to constitute the Church's independence. The first Episcopal consecration was that of Bishop Seabury, of Connecticut, which was performed in Aberdeen, Scotland, in 1784, by the Scottish bishops. In 1784 the Archbishop of Canterbury consecrated Drs. William White and Samuel Provoost bishops. The Church was now fully organized and equipped. In 1792 it was estimated that it had in this country 200 ministers. It grew quite slowly at first, but since the middle of the last century has made more rapid progress.

Reformed Episcopal Church.—This body was organized in 1873 by Bishop Cummins, of Kentucky, together with seven clergymen and twenty laymen. Bishop Cummins withdrew from the ministry of the Protestant

Episcopal Church in consequence of some criticisms respecting his participation in a union communion service in connection with the Sixth Conference of the Evangelical Alliance. It accepts the Book of Common Prayer in a revised form, and recognizes and adheres to the Episcopacy, but rejects the theory of Apostolic succession. The confessional principles of this body are very lax, its growth has been slow and internal dissensions have threatened its existence. Both Episcopal bodies numbered in 1919, 5,544 ministers, 7,393 churches, and 1,092,821 communicants.

The Presbyterians are in the main strict Calvinists. They originated in Scotland where they constitute the State Church. Their founder was John Knox. The name is derived from the form of church government by presbyters. With the Lutherans they believe that bishop and presbyter in the New Testament are but different designations for the same office. The formal ratification of Presbyterian church government in Scotland took place in 1592, when the Scotch Parliament passed the act which overturned the Episcopal polity in Scotland. In England it was not the leadership of one man which gave character to and moulded the polity of the Church, as in Scotland (Knox). After the Reformation there were two parties, the one reforming the Church, mainly by putting the King instead of the Pope at its head as supreme, and the second desiring a Church government more according to the New Testament.

Those who desired to purify the Church from the remnants of popery—called in derision Puritans—went to the opposite extreme of the clerical party. They generally condemned clerical vestments, the sign of the cross,

sponsors at baptism, forms of prayer, private or lay baptism (when a child is in a dying condition), confirmation, and the observance of Church festivals, as relics of popery. They thought that by abolishing these they could establish a pure Church. There were different classes of Puritans, but all agreed in condemning the Episcopacy. A large number favored Presbyterianism, i. e., the representation of congregations in presbyteries, by their delegated elders, of whom the minister or "preaching elder" is always one. Another class desired that each congregation be independent and subject to no ecclesiastical authority, though bound by the law of Christ to be in fellowship with neighboring congregations. These were called Independents or **Congregationalists**. Queen Elizabeth (1538-1603), though a Protestant, treated all who would not in all things conform to the rules of the Church with great severity. Under James VI. of Scotland, who succeeded Elizabeth, matters grew no better, and many ministers who had not separated from the Established Church, but who protested against its formality and deadness, were silenced, imprisoned, or exiled. In 1625 Charles I. came to the throne, when matters reached a climax.

The semi-popish tyranny of Charles I. and Archbishop Laud aroused the Scotch nation to determined resistance to the imposition of Episcopal church government. The movement there begun rolled like an avalanche all over England, and united both nations in the "Solemn League and Covenant for Reformation and Defense of Religion." This document was drawn up by commissioners of the English Parliament and the Westminster Assembly and by committees of the Scottish Estates and the General

Assembly. **The Westminster Assembly** was called together by the Long Parliament (1640-1652), to form on a Calvinistic basis a complete creed for England, and Scotland, and Ireland. The result of that celebrated gathering in Westminster Abbey was the adoption of the **Westminster Confession of Faith** and the Large and Shorter Catechisms, the doctrinal standards of the Presbyterian Church.

The Presbyterian Church in the United States is divided into numerous distinct bodies, all of which accept the Westminster Confession in some form. The first Presbyterian minister in this country was Rev. Francis Makemie, who came from Ireland in 1683. The first Presbytery was organized in 1705, the Presbytery of Philadelphia. In 1716 the Synod of Philadelphia was formed. In 1741 there was a division into Old Side and New Side Presbyterians. In 1758 the two bodies were reunited. Early in the nineteenth century an awakening occurred in the Cumberland Valley, Tennessee. Differences in doctrine and practices were developed which resulted in the organization of the Cumberland Presbyterian Church. It rejects the teaching of the Westminster Confession as to reprobation, a limited atonement, and infant salvation. In 1837 the Church was again divided into Old School and New School, and reunited in 1869. The Civil War (1861-1865) brought a division between the North and the South on the question of slavery. Several attempts have been made to unite the Northern and Southern branches of the Presbyterian Church, who are otherwise one in doctrine, but without practical success.

In 1894 the Presbyterian Church was stirred from centre to circumference by the trial of Dr. Briggs, of Union Theological Seminary, New York, and of Dr. Smith, of Lane Theological Seminary, Cincinnati, for heresy, both being strong advocates of the so-called Higher or Negative Criticism of the Bible. Both were excluded from the Church, but another rupture was averted.

The Reformed Presbyterians are descended from what are called in Scotland Covenanters. The first Presbytery was organized in this country in 1774. They refuse to vote at elections because the Constitution of the United States does not acknowledge the existence of Almighty God, the supremacy of Christ, and authority of the Scriptures. They look upon all secret and oath-bound societies as "inconsistent with the genius and spirit of Christianity," and forbidden to Church members. In 1823 a division occurred, the one party, designated as General Synod, allowing their members to vote and hold office; the other (Synod) adhering to the old practice. They sing only psalms.

The **United Presbyterians** are a union of the Associate and Associate Reformed Presbyterians, which divisions, together with Burghers and Secession Presbyterians, came over from Scotland. In 1858 they agreed to unite. They accept the Westminster Confession, and like the Reformed Presbyterians forbid Secret Societies; and declare that it is the will of God that only songs contained in the book of Psalms should be sung.

The **Associated Presbyterian Church** of North America is a small body which would not unite with their brethren in forming the United Presbyterian Church.

The **Associate Reformed Synod of the South** withdrew from the Associate Reformed in 1804. Their doctrinal position is practically the same as the United Presbyterian Church.

The **Cumberland Presbyterian Church** was organized in 1810 as an independent body. In 1906 it was resolved to unite with the Presbyterian Church in the United States. Opposition to the union arose in the Cumberland Church resulting in much litigation which caused the union to be nulled.

The **Cumberland Presbyterian Church** Colored, was organized in 1869, on the basis of race. Its doctrinal position is the same as the parent church.

The **Presbyterian Church in the United States** (Southern), was formed by a union of the Old School and New School in the South, in 1864. Several unsuccessful efforts have been made to bring about a union of the Northern and Southern branches.

The **Welsh Presbyterian Church** is an offshoot of the Welsh Calvinistic Methodist Church in Wales. The first General Assembly was organized in 1869. Its doctrine is Calvinistic and it follows Presbyterian polity.

Of all the Presbyterian bodies, the Presbyterian Church in the United States (North) comprises over one-half of the communicant membership, being 1,211,251. The whole number for all the bodies is 14,006 ministers, 16,315 congregations, and 2,259,358 communicants.

Congregationalists. — Congregationalism came from England. The English Puritans divided into two wings, one part Presbyterian, the other Congregational. Congregationalism is an independent system of church government, where every congregation is independent of all

other churches. Robert Brown, born in England about the middle of the sixteenth century, is regarded the father of English Congregationalism. The distinctive principle of the Congregationalists is, that every congregation is entitled "to elect its own officers and manage all its own affairs, and to stand independent of and irresponsible to all authority, saving that of the supreme and divine head of the Church, the Lord Jesus Christ."

The first Congregational Church in the United States came over in the "Mayflower" in 1620 and was established at Plymouth, Massachusetts. Congregationalists substantially agree with Presbyterians in doctrine, having adopted the Westminster Confession at a general synod at Cambridge, Massachusetts, in 1646-48. A new confession of faith consisting of twelve articles was adopted in 1883. Connected with most churches is a society embracing all members and supporters of the Church. The Church calls the pastor, and the society approves the call and fixes the salary.

In New England for many years Congregationalism was the established religion. In the colonies of New Haven and Massachusetts no one, not a member in a Congregational Church, could vote or hold political office, and the churches in nearly all of the New England colonies were supported by moneys raised by taxes. Baptists and Episcopalians were banished or sent back to England, and Quakers were harshly treated. They have various colleges and theological schools, the oldest of which is at Andover, Massachusetts. Congregationalists are zealous in mission work, supporting the American Board of Commissioners for Foreign Missions, which was formally organized September 5, 1810, at Farmington,

Connecticut. The first missionaries, five in number, were ordained and sent out in 1812, to Calcutta, India, and Mauritius, an island in the Indian Ocean. The board has missions in India, the islands of the Pacific, Asia Minor, China, Japan, Africa, Mexico and Spain. The latest Congregational statistics are 5,851 ministers, 6,040 congregations, and 815,396 communicants.

Baptists. —There are many bodies of Baptists, while they differ widely on other points, agree on these, that only adults should be baptized and that baptism is by immersion only, neither of which is taught in the Bible. Some of the Baptist sects are not Baptist in name, but being Anabaptists and immersionists in principle, are properly included in this sketch.

The first Baptist congregation in America was founded by Roger Williams at Providence, Rhode Island, in 1639. Williams was a minister of the Church of England who came to Massachusetts, whence he was banished because he would not conform to Congregationalism. He adopted Baptist principles, and had himself immersed by a member of his church, Ezekiel Holliman, whom he in turn immersed, together with ten others.

The Baptists are perhaps more numerously divided than any other of the Reformed Churches. The Regular Baptists constitute the great majority in America, and are divided into Northern, Southern and Colored. They are Calvinistic in doctrine, and make immersion the condition to the reception of the Lord's Supper.

The Regular Baptists are very aggressive in missionary enterprise, having missions in many parts of the world.

The **Free-Will Baptists** were founded by Benjamin Randall in Durham, New Hampshire, in 1780. He was

at first a Congregationalist. He changed his views on baptism, but did not agree with the Regular Baptists on the Calvinistic doctrines of Predestination and Election. In 1870 he was ordained by two Baptist ministers who sympathized with his doctrinal views. They believe in the freedom of the human will, "having power to yield to gracious influences and live, or resist them and perish." While they are immersionists they advocate open communion.

There is a small sect in North and South Carolina calling themselves the **Original Free-Will Baptists**, who, like the former, are Arminian in doctrine.

The **General Baptists** appeared in America during the seventeenth century on the prolific sectarian soil of New England. They are doctrinally in substantial agreement with the Free-Will Baptists. The **General Six-Principle Baptists** originated in Rhode Island, where the first church was organized in 1670. They are Arminian in doctrine, and their creed consists of the six principles as found in Heb. 6:1-2, and, unlike other Baptists, they practice confirmation. The **Separate Baptists** split from the Regulars during the Whitefield revival movement, about the middle of the eighteenth century, also in New England. They spread to the South and West. At the beginning of the present century the Separate and Regular Baptists came together in Virginia, Kentucky and elsewhere, and were called United Baptists. A few, however, remained independent.

The **Primitive Baptists**, also called "Anti-Mission" and "Old School" Baptists, are so called because of their opposition, begun many years ago, to the establishment of Bible Societies, Sunday Schools and Missions,

which they look upon as modern institutions unwarranted by the Scriptures and unnecessary. The first movement toward separation from the Regular Baptists was made in 1835. An article in their constitution declines "fellowship with any church or churches which support any missionary, Bible, tract or Sunday School union society or advocates state conventions or theological schools," or "any other society formed under the pretense of circulating the Gospel of Christ."

The **Baptist Church of Christ** was organized in 1808 in Tennessee. It practices foot-washing as an ordinance of the Gospel. The Old Two-Seed-in-the-Spirit Predestinarian Baptists originated in Tennessee in 1806. They are strongly Calvinistic, holding firmly to the doctrine of Predestination. They look upon Sunday Schools, Theological Seminaries, Bible and Missionary Societies with disfavor.

The **Seventh-Day Baptists**. — These originated in England in the latter part of the sixteenth century. The first church in this country was organized in Newport, Rhode Island, in 1671. They differ from the other Baptists by insisting on observing the seventh day, or Saturday, instead of Sunday. The **German Seventh-Day Baptists** were originated in 1728 by Conrad Beissel, who left the Dunkards at Germantown and settled as a hermit at Ephrata, Pennsylvania, whither he was soon followed by others, and formed a monastic community. A sort of convent was established, composed of a brother-house and a sister-house. They have gradually diminished during the last century.

The **Dunkards** or German Baptists, or **Brethren**, originated in Germany in 1708. Their founder was Alex-

ander Mack, of Schwarzenau. In addition to the general Baptist principles of immersion and the rejection of infant baptism, they agreed not to go to law, or to invoke the aid of civil authorities, even in self-defense; to refuse interest on money; to salute one another with the kiss of charity; to celebrate the communion in connection with a love-feast; and to observe feet-washing. To this they added, an unpaid ministry, the wearing of plain clothing, and not to take oaths or to engage in war. Most of the above principles are still observed by them. In 1719 most of them came to America, and settled in Germantown, Pennsylvania, where one of their number, Christian Saur, edited and printed the first German Bible in America. They are divided into three branches, not including the Seventh-Day Baptists above noted.

The **Conservative Brethren** are the largest branch, who, while inclined to deal leniently with those who wanted more liberty with respect to modern dress and customs, still insist that plainness, modesty, and economy in dress is a Gospel principle, but do not enforce it so rigorously as fifty years ago. They believe in Sunday schools, missionary work, and also in educating their people.

The **Progressive Brethren** believe in the principle of plainness, but insist that there is no merit in adhering to a particular form of plainness. They wish to be known as "Brethren," and repudiate the name Dunkards. The **Old Brethren** are rigorous in enforcing the customs of their fathers as to dress. They oppose Sunday schools, missionary work, and higher education.

The **River Brethren** are another order of German Baptists, who came to this country from Switzerland in

1750 and settled near the Susquehanna River in Pennsylvania. Nothing is known of their previous history, but it is supposed they were Mennonites. The first members were baptized in the Susquehanna River, whence the name River Brethren. They are in points of belief similar to the Dunkards and the Mennonites. They are divided into three branches, The **Brethren in Christ, Yorker Brethren**, and the **United Zion's Children**.

The number of Baptists of all bodies, including the Brethren (Dunkards) is 46,550 ministers, 60,309 congregations, and 7,348,247 communicants.

The **Christian Church**, known also as Christian Connection, originated in 1792 in a protest against the alleged autocratic powers of the bishops in the Methodist Episcopal Church. They take the Bible only as their creed. Early in the nineteenth century similar movements sprang up among the Baptists of New England and the Presbyterians of the West. Later these three movements united under the original name. They have ten colleges and one Theological Seminary. While they allow different modes of baptism, they most generally practice immersion. They have missions in Japan and Porto Rico. They number 1,213 ministers, 1,265 congregations, and 118,737 communicants.

The **Disciples of Christ**, also called Campbellites, adhere to Baptist principles, although not generally classed among Baptists. This, a purely American sect, was founded in the early part of the nineteenth century. The forerunner to the movement was Barton W. Stone, a Presbyterian minister, who in 1804 withdrew from the Presbyterian Church, and organized a church with no creed but the Bible, and with no name but that of Chris-

tian. (This would logically mean that every man should make his own creed and construe the teachings of the Bible according to his own sweet will.) The object of Mr. Stone was to secure a basis broad enough upon which to unite all professing Christians. In 1809 Thomas Campbell, a Presbyterian minister, issued a declaration in which he rejected all human creeds, and plead for a union of all Christians on the basis of the "Apostolic teachings." He was joined by his son, Alexander Campbell, whose learning was a powerful aid in the movement. They changed their views on baptism and had themselves immersed, and had their churches join the Baptists. Because they contended against a distinctive creed the Baptists withdrew fellowship from them. The controversy was a sharp one, and the followers of Alexander Campbell, who was the leader of the movement, were called Campbellites.

When Campbell and his adherents were excluded from the Baptist Church in 1827, they united with Rev. B. W. Stone and his followers and formed the "Disciples of Christ." One of their tenets is to celebrate the Lord's Supper every Sunday. They have grown quite rapidly and number 8,538 ministers, 14,482 congregations and 511,160 communicants.

Church of God, or Winebrennarians, is also a Baptist sect founded by John Winebrenner. He was a German Reformed minister, who in 1820 was pastor of several churches in and near Harrisburg, Pa. He was a firey preacher and cared little for Church order, laying more stress upon religious emotion than upon careful religious instruction. He was opposed for his fanatical measures, and about 1825 separated from the Reformed Church.

He changed his views on baptism and adopted immersion. He continued his preaching and organized churches wherever an opportunity offered. In 1830 an organization was effected with the name "Church of God." It has made little progress in recent years, numbering less than 30,000 communicants.

Mennonites.—Reference is made in Chapter 36 to the Anabaptists with Thomas Münzer and the Zwickau prophets. The movement, though defeated, was not crushed. Menno Simons, a Catholic priest in Holland, through the study of the Bible soon formed doubts concerning Catholic doctrines. Impressed by the martyrlike courage of an Anabaptist, he came to believe in the views they advocated. In 1536 he resigned his priesthood and was rebaptized. He labored with great zeal and patience to reorganize the sect. He drew up a form of doctrine in which infant baptism is rejected, but baptism by pouring is recognized. He forbade military and civil service and the oath, and introduced feet-washing. All fanaticism being removed, and they being of a quiet, pious disposition, the Mennonites secured religious toleration in Holland; afterwards also in Germany and other countries. In Switzerland they divided into two factions, one party following Jakob Ammon, who demanded a rigorous exercise of the ban, and utterly repudiated the use of buttons and the practice of shaving; the others followed Hans Reist, who held milder views with respect to the ban, and considered buttons and the beard as unessential to a religious life.

The Mennonites were attracted by the colony founded in the New World by William Penn and to escape persecution many emigrated to America, the first colony com-

ing in 1683 and settling at Germantown, Pennsylvania. Catharine II. of Russia (1762-1796) promised them immunity from military service if they would settle in that country, and several large colonies were founded in Southern Russia. An edict of June 4, 1871, deprived them of their exemption from military service, in consequence of which many have come to the United States and settled in South and North Dakota, and the British province of Manitoba. They are divided (exclusively of the Amish) into not less than ten divisions, some of which number only a few hundred communicants. The most numerous are the Mennonites proper, often called the Old Mennonites, who number 34,965 communicants. All the different branches of the Mennonites, including the Amish, (16 bodies), number 1,398 ministers, 875 churches, and 79,363 communicants.

Methodists (see chapter 49).—It would be beyond the scope of this volume to enumerate in detail all the branches of Methodism in Great Britain and America, who differ on minor points of doctrine and practice.

The **Methodist Episcopal Church** is the largest of the numerous Methodist denominations. It dates its beginning in this country from 1766, and the first Methodist church was built in 1768 in New York. The first annual Conference was held in Philadelphia in 1773, Thomas Rankin, a missionary sent over by John Wesley, presiding. At the close of 1784 a general Conference was held in Baltimore, and the Methodist Church was formally organized. The Conference elected Dr. Thomas Coke and Mr. Francis Asbury, who were sent over by Mr. Wesley, "to be joint superintendents over our brethren in America," as bishops. Asbury was a splen-

did organizer and was intensively active. To him is largely due the splendid system which has made the propagation of Methodism such a success. The Methodists are aggressive in mission work, but their spending many thousands of dollars in the effort to proselyte the people in possession of the pure Gospel, and make Methodists out of Lutherans in Germany, Sweden, and other Evangelical countries, is a blot upon their Christian character.

The **African Methodist Episcopal Church** was organized in Philadelphia in 1816.

The **African Methodist Episcopal Zion Church** was organized in 1820. It from the beginning admitted laymen to its annual Conferences, in which it differed from the Methodist Episcopal Church.

The **Methodist Episcopal Church, South**, separated from the Methodist Episcopal Church in 1845, the cause being the slavery question.

The **Colored Methodist Episcopal Church** was organized in 1870 of colored members of the Methodist Episcopal Church, South.

The **Methodist Protestant Church** was organized in 1830 by ministers who were expelled or had seceded from the Methodist Episcopal Church. They demanded that laymen should be admitted to a share in the government of the church. A Union Society, formed in Baltimore in 1824, entered into a campaign for "equal rights," and the agitation which resulted was so great that the leaders were pronounced disturbers of the peace and were expelled from the Church. Many others withdrew and organized a new denomination. Some years later, when the anti-slavery agitation began, objection was raised to

the word "white" in the constitution. This led to a split in the Methodist Protestant Church. Those who withdrew united with some Wesleyan Methodists and formed the Methodist Church. In 1877 this new organization again united with the Methodist Protestant Church.

The **Free Methodists** were organized in 1860 by ministers and members who had been expelled or had withdrawn from the Methodist Episcopal Church. They have no bishops, but superintendents elected every four years. Members must dress plainly and not wear jewelry, and are forbidden to join secret societies. They teach the doctrine of entire sanctification.

The whole number of Methodists, embracing 15 branches, is 42,251 ministers, 64,021 churches, and 7,579,311 communicants.

United Brethren in Christ.—Philip William Otterbein was a German Reformed minister who came to America in 1752. He labored at Lancaster, Pennsylvania, Frederick, Maryland, York, and finally in Baltimore from 1774 to the time of his death, in 1813. While pastor of the Reformed Church at Lancaster he began to hold protracted meetings and instituted special prayer and experience meetings according to the Methodist type. About the same time Martin Boehm, a Mennonite minister in Pennsylvania, of Swiss descent, held meetings of a similar character. Others of a like mind were associated with them and the movement spread rapidly in Maryland and Pennsylvania. The first informal Conference was held in 1789. At a Conference held in Frederick County, Maryland, in 1800, an organization was formed under the title of the "United Brethren in

Christ." Otterbein and Boehm were elected Bishops. In 1815 the organization was completed, being modeled after the Methodist Church, with which it also agrees in doctrine, which is Arminian. In 1889 there was a division growing out of a commission appointed by the General Conference in 1885 to revise the confession of faith and constitution. Bishop Milton Wright and eleven delegates withdrew from the Conference of 1889 and at once organized themselves into a Conference under the old constitution. The two divisions number 2,319 ministers, 3,896 churches, 376,182 communicants.

Moravians (see Chapter 49).—They number 150 ministers, 142 churches and 22,921 communicants.

Latter Day Saints. (see Mormons, Chapter 55).

Evangelical Association.—The founder of this body was Jacob Albrecht, born in 1759 in Montgomery County, Pennsylvania, who, when a young man, had been confirmed in the Lutheran Church, but had entirely drifted away from the faith he once professed. After his marriage he moved to Lancaster County, where he engaged in the tile and brick business. He was aroused from his indifference by the death of two children. He joined the Methodist Church and was made an exhorter. He went from place to place preaching wherever he found hearers, and by 1800 had organized three congregations. The first Conference was held in 1807, which elected Jacob Albrecht (died in 1808) a Bishop. It adopted a discipline very similar to that of the Methodist Episcopal Church. The name Evangelical Association was adopted some years later. For many years they were known as the Albrecht's-Brüder, Albrights, or German Methodists. In 1891 a split took place in the Church. The secular

courts were appealed to and legal processes occurred in several states. At length the courts decided in favor of the stronger party and the division was completed in 1895, the defeated party adopting the title, The United Evangelical Church. The two bodies now number 1,624 ministers, 2,546 congregations, 209,697 communicants.

The **Evangelical Synod** of North America is the outgrowth of the attempt to unite the Lutheran Church and the Reformed in Germany. It is in fact what was the State Church in Prussia. The first ecclesiastical organization was formed October 15, 1840, in Missouri, by six Evangelical ministers. Associations were formed in other parts of the country which finally united in one body, the union being completed in 1872. They accept the Augsburg Confession, and both Luther's Small Catechism and the Heidelberg Catechism. Until recent years the body was exclusively German, but is now bi-lingual. It numbers 1,112 ministers, 1,376 congregations, 339,853 communicants.

Church of the New Jerusalem, also known as Swedenborgians. (See Emanuel Swedenborg, Chapter 48). The first church in America was established in Baltimore in 1792. They number 1,792 communicants.

Friends, also known as Quakers. (See Chapter 48). —The first yearly meeting in America was held in Rhode Island in 1661. Yearly meetings were organized in Maryland in 1672, and in Pennsylvania and New Jersey in 1681. There are four branches now, the Orthodox, the Hicksite, the Wilburite, and the Primitive. The Primitive and the Wilburite, after John Wilbur, are noted for their strictness in maintaining their old tradi-

tions, while the Hicksites are Unitarian in their tendency. The Friends have monthly, quarterly and yearly meetings; the monthly sending representatives to the quarterly, and the quarterly to the yearly meetings. The number of the four bodies are 1,321 ministers, 1,027 churches, 119,233 members.

Adventists.—The Adventist movement began about 1831, when a William Miller delivered a series of lectures on the personal coming of Christ. William Miller, whose followers were at first called Millerites, was a native of Massachusetts, who, in 1816, joined the Baptist Church at Low Hampton, New York. He studied the Apocalypse and the Book of Daniel and concluded that the millennium must follow the personal coming of Christ. He diligently preached his doctrines and secured many followers. He fixed the end of the world, when Christ would personally come to the earth, to take place in 1843. When the year had passed, he confessed that he had made a mistake in the time, but stated his conviction that the end would come on or about the 22d of October, 1844. When they were again disappointed many left the movement. After the failures of 1843 and 1844 small companies of Adventists set new dates, but the main body adopted the belief that the personal coming of Christ will occur at an early but indefinite time. The Adventists administer baptism by immersion, and camp-meetings form prominent and popular gatherings annually.

Adventists are variously divided into **Advent Christians**, who believe that body and soul are mortal and that eternal life is only through personal faith in Christ. They believe that all the dead are in an unconscious state until

the resurrection, and that then the wicked will also rise and will be annihilated. The **Evangelical Adventists** believe that the dead do not always sleep, but are in a conscious state. The **Life and Advent Union** believe that the wicked will not rise at all, but are doomed to eternal sleep. The **Churches of God in Jesus Christ**, or the Age-to-come Adventists, do not differ materially from the Evangelical Adventists. The **Seventh-Day Adventists** differ from other Adventists in observing the seventh day, or Saturday, instead of Sunday. Their headquarters are at Battle Creek, Michigan. They are the most aggressive and unscrupulous of heredical sects, and have missions in Germany and in India. The Church of God is a branch of the Seventh-Day Adventists and differs from the former on health-reform, &c. The whole number of Adventists of all branches (5 bodies) is, 1,564 ministers, 2,878 churches, 123,768 communicants.

Pentecostal Churches.—Toward the close of the nineteenth century a movement developed in different parts of the country, as it is termed “For the spread and conservation of Spiritual Holiness.” In January, 1894, a business man in New York City, formed a mission in Brooklyn which he called “Pentecostal Tabernacle.” Other similar churches were organized, and the **Association of Pentecostal Churches of America** was founded. About the same time similar churches had been organized in New England. In 1895 a church was organized in Los Angeles, California, calling itself “The Church of the Nazarene.” Other churches sprang into existence at different places, all being similar in belief, so that several Pentecostal bodies were formed. A union of two of those bodies was entered into in October, 1907,

under the name of, **The Church of the Nazarene**. While they lay great stress upon "Justification by faith" and the integrity of the Scriptures, and seem to highly respect baptism and the Lord's Supper, these Sacraments are not looked upon as means of grace, the Lord's Supper being merely a memorial of Christ's death. Their cardinal doctrine seems to be **perfect Holiness** in this life. The Church of the Nazarene is very zealous in missionary work, having missions in India, China, Japan, Africa, Mexico, &c. There are four Pentecostal bodies, numbering together 1,371 ministers, 1,396 churches, 46,698 communicants.

There are several **Communistic Societies**, the oldest, the **Shakers** in New York State, dating back to the close of the eighteenth century. While the Shakers, and the **Amana Society** in Iowa seem to still hold their own, a number of others have ceased to exist.

Unitarians deny the doctrine of the Trinity and the vicarious death of Christ. They believe that Christ was the greatest of teachers, but was not equal in nature and dignity to God. Laelius Socinus, of Tuscany, was in reality their founder, from whom the system of belief is called Socinianism. The doctrines he advocated did not gain much foothold until his nephew, Faustus Socinus (1539-1604), began to disseminate them about 1574. The movement, though originating in Italy, first spread in Poland and Transylvania, but afterwards extended to Holland. Unitarianism was known in England before the Reformation, but during that period it received a new impulse, and a century later many so-called orthodox churches were infected with the heresy. Unitarian

churches were, however, not organized before the beginning of the present century.

In America the first Unitarian minister was James Freeman, of Boston. During the first quarter of this century many Congregational churches of New England, including the one founded by the Pilgrims at Plymouth in 1620, became Unitarian. Unitarians hold that the Bible is not the Word of God, but contains it. They reject original sin, and will not believe anything which seems to be in conflict with human reason. They number in America 504 ministers, 472 churches, and 76,110 communicants.

Universalists are such as do not believe in the eternal punishment of the wicked, but that all will eventually be saved. The first Universalist preacher in America was Rev. John Murray, who came from England in 1770 and settled at Gloucester, Massachusetts. He had formerly been a Methodist. Rev. Hosea Ballou, who had been a Baptist, is regarded the father of Universalism in its present form. He denied the vicarious sacrifice of Christ, and insisted that punishment for sin is confined to this life and is wholly within the soul. The observance of the second Sunday in June as "Children's Sunday," which is becoming widespread among different churches, is a Universalist institution. They number 620 ministers, 850 churches, and 50,650 communicants. Both the Universalists and the Unitarians seem to be on the decline.

Beside the upward of sixty Church bodies given here (which does not include the Catholics, Eastern and Western,—see Chapters 51 and 52) there are over one hundred different sectlets in the United States, claiming to be Christian; some of which have very little in com-

mon with true Christianity. Here are a few of the names: Assemblys of God; Plymouth Brethren, of which there are six divisions; Christadelphians; Christian Union; Churches of the living God, (3 bodies); Evangelistic Associations (15 bodies); Free Christian Zion; Saints of Christ; Schwenkfeldians; Social Brethren; Temple Society; Bible Faith Churches, &c. Then there are the Jews, who have Synagogues in nearly every large city in the country. On the Pacific Coast there are also Buddhist temples, with numerous worshipers.

MOVEMENTS AMONG THE YOUNG PEOPLE

During the latter part of the nineteenth century movements were started among the young people for organized activity in the Church. While many congregations had "Young People's Societies," there was no special effort made to combine these organizations for mutual encouragement and systematic effort until near the close of the century.

On February 2, 1881, Rev. F. E. Clark organized a society in the Williston Congregational Church, Portland, Maine, of which he was the pastor, which he called **Christian Endeavor**, with the motto: "For Christ and the Church." The growth of the movement was at first comparatively slow, but after its principles and methods became more generally known it spread rapidly, and societies of the same character were organized in other churches of different denominations. In 1883 a united society was formed and regularly incorporated under the name of "**The Young People's Society of Christian Endeavor.**" (Y. P. S. C. E.) For a number of years the movement made great progress, especially among the

various Reformed denominations, until it seems to have encircled the earth. But its rapid progress was very materially checked when different denominations organized similar societies along strictly denominational lines.

The Christian Endeavor movement called the attention of particular Churches to the importance of uniting the young people into organizations within the Church itself. The first of the Churches to officially establish an organization was the Methodist Episcopal Church in the organizing of the **Epworth League**, so called after the birth place of John Wesley. Representatives of a number of Young People's Societies, of different names, met in Cleveland, Ohio, in May, 1889. They there resolved to withdraw from inter-denominational Societies and become a representative Young People's organization of the Church. Immediately the young people of the Methodist Church in all parts of the land, began to become identified with the Epworth League.

The **Baptist Young People's Union** was organized in Chicago in 1891. Its object is to train the Baptist young people in Christian work.

The movement in the Lutheran Church was almost simultaneous with the beginning of the Christian Endeavor, which resulted in the organization of the **Luther League**. In 1875 the Rev. J. M. Reimensnyder, then pastor of the church at Lewistown, Pennsylvania, organized a Young People's Society. The success of this effort led to the organization of similar societies which formed the **Luther Alliance**. At the same time other young people's societies were started in Eastern Pennsylvania, and New York. What lead up to the organization of the Luther League was the suggestion of the

pastor of St. Peter's Church, New York, (the Rev. Dr. E. F. Moldehnke) that representatives from different young people's organizations should come together for the purpose of a closer union and mutual spiritual benefit. In due time a State Luther League came into existence. This was followed by the organization of a State League in Pennsylvania, and a national organization was founded in Pittsburgh, Pennsylvania, in October, 1895. The motto of the Luther League is "Of the Church, by the Church and for the Church."

The Luther League idea has spread throughout the whole Lutheran Church. While the original organization is now confined to the United Lutheran Church of America, the larger independent Synods have synodical organizations modeled after it, and some using its literature. The Synodical Conference has the Walter League, having the same general aim as the Luther League.

The **Brotherhood of St. Andrew** is an organization of men in the Episcopal Church, whose object is "the spreading of Christ's kingdom among young men." The first organization was formed in a church in Chicago in the fall of 1883. Its pronounced success led to the organization of other societies. It soon began to spread quite rapidly.

The **Lutheran Brotherhood of America**, while not a young men's movement, had its origin during the world war, and one of its main objects was to look after the religious welfare of the soldiers and sailors at the training camps and naval stations throughout the country. Its main object is to promote loyalty to the Church, and to stimulate the men to greater earnestness and zeal in helping to build up God's kingdom.

CHAPTER LVIII.

CONCLUSION AND CONCLUSIONS.

LESSONS TAUGHT BY THE DIVISIONS INTO NUMEROUS SECTS.
THE PRESENT CONDITION OF THE CHURCH. THE
DUTY BEFORE HER. THE OUTLOOK.

THE DIVISIONS in the Reformed family of Churches teach a lesson which no student of Church history can well overlook. There has much been said and written in recent years about Church union, and the divisions of Protestantism have been justly deplored. But the condition of the Church to-day proves the correctness of the great Reformer, Dr. Martin Luther, at the Colloquy at Marburg, when he refused the hand of Zwingli with the words, "Ihr habt einen andern Geist" (You have a different spirit). He foresaw to what the lack of implicit faith in every word of Jesus would lead; and what was involved in not accepting the sayings of the Master as they were uttered, even though our reason cannot grasp their deepest meaning. Zwingli's refusal to receive the word of Jesus in its native sense divided Protestantism.

The cry of union is to-day raised in different quarters, and strict confessionalism and consistent conservatism is in many places frowned upon. But the union demanded is to be one without cohesion, one that admits of the

widest latitudinarianism and which leaves no room for conscientious fidelity to truth. What a burlesque on Christianity is a union which agrees to disagree, as seen in the light of history, which shows on what insignificant and often puerile grounds some Christians can divide, where there is no firm and clear-cut confessional basis. Let the reader carefully examine the preceding chapter and draw his own conclusions. The very outcry against sectarianism and those uttering it, meaning thereby strict adherence to a confessional principle, has been productive of numerous sects; and the claim of being non-partisan and undenominational has been made by the most narrow partisans with respect to matters altogether indifferent.

Numerous little companies of a few hundred, or at least a few thousand, have separated from their brethren and assumed high-sounding names, on the most shallow pretexts, many of whom assume that they, and they alone, have the quintessence of all truth, when in fact they ignore the great essential of Christianity, that man is justified alone by faith in Jesus Christ. The "mint, anise, and cummin" (Mat. 23:23) of some human opinion is in many cases regarded of greater weight than the whole counsel of God as revealed in the Word and the Sacraments. It is well here for Christians to ponder Rom. 16:17: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly, and by their smooth and fair speech they beguile the hearts of the innocent."

These divisions also show the importance of holding "fast the form of sound words" (2 Tim. 1:13), and that the only union of Christendom which can be hoped for is a union in "the faith which was once for all delivered unto the saints" (Jude 3), "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3, 13). They also indicate that the Unaltered Augsburg Confession, the great creed of Protestantism, is, among all creeds of Christendom, the only true basis of such union, inasmuch as it sets forth in its purity that **faith** of which the **Bible** alone is the **rule**.

We are living in a time when everything seems to be in a state of ferment, which affects the Church as well as society in general. It is a period of tearing down, in which the Word is the centre of attack from different sides. Bold infidelity on the one hand, and on the other negative criticism by men who profess to be believers in Jesus and the atonement, are digging at the roots of divine revelation. But the force of the attack upon the integrity of the Scriptures seems to be spent. There are indications of a powerful reaction in favor of the truth as set forth by Moses and the Prophets. There is an inquiry after the "old paths." The evidence of renewed activity in behalf of the Gospel for the world are seen on every hand. Mission work is zealously carried forward, and the Church is alive to its duty in relieving the afflicted and distressed, as is seen in the expansion of the deaconess work and the multiplication of institutions of beneficence and mercy. Hand in hand with this we find the Church becoming conscious of the treasures it possesses, which have long been unrecognized in many

quarters, and returning to the first principles of worship in which all the people can participate in the service of the sanctuary. The **Common Service** in the Lutheran Church has worked wonders in awakening a more thoroughly religious consciousness among the people.

But there is also another side to the picture. There are formidable enemies who are not idle and whom the Church must face.

The **Roman Catholic Church** is exceedingly active. Never has she been more aggressive in mission work, and never did she more persistently seek to destroy the work of Protestant missionaries. Jesuitism with its horrible doctrine of "The end justifies the means" is to-day in control. In Madagascar it threatens to destroy the work of the Lutheran missionaries which was making that island a garden of the Lord. By deception and intrigue the Romanists press forward in every country into which they can find entrance, the one great aim being to weaken and destroy Protestantism.

Then we find the great number of **nominal Christians** who are indifferent, and who care little for the Church, and who are not interested in its extension. There is a growing **materialism** which looks only upon the present and leaves the interests of the soul out of the question. The idea of the **brotherhood of man** of mutual helpfulness, noble as it is in itself, is perverted. Christianity alone could call into life this noble thought. It alone could raise mankind to a common level. It is the religion of humanity, for it embraces all mankind of whatever race or condition. There are combinations for mutual rights, love, happiness, friendship, &c., but they are

altogether divorced from the Church, and the great danger lies in the fact that the idea of sin in the soul is not recognized. Man is looked upon as he **ought to be**, but not as **he is**. The Church of Christ takes man as he is and leads him toward the goal of what he ought to be. There is a great gulf here between the Church and modern humanitarian ideas. It requires earnest faith and the wisdom which God alone can give to meet these dangers.

Another danger is the **superficiality of belief** which is clearly seen in the numerous sects, and the ease with which one can turn from one to the other without one pang of conscience. The familiar expression, "Everyone ought to belong to some church," shows how little stress is laid on the principles of faith. Taste, convenience, associates, society, business, petty discords, selfishness, pique, are often sufficient to determine one's church relations. No question is asked as to the faith, and there is a self-satisfied air, "I belong to a church, hence I am saved," even though the person have allied himself to the most soul-destroying errors. The truth is not realized that salvation is not dependent upon "belonging to some church," but upon standing fast in the faith.

The importance of holding fast to the Confessions of the Church, which have stood the test of ages, was never more urgent. "Back to the Bible," is the watchword, and the Confessions of the Church, the three Ecumenical Creeds, the Apostles', the Nicene, and the Athanasian, together with the Augsburg Confession of 1530, set forth and give the true sense of the Bible on the great doctrines of Christianity upon which man's salvation depends.

The Confessions have no binding authority, except in so far as they set forth clearly and truly the faith of which the Word of God alone is the rule, hence they must be studied in the light of God's eternal Word. Every Christian should examine the ground on which he stands, whether it is the solid rock of everlasting truth or the shifting quicksand of human opinion and soul-destroying error.

It is important that the forces of the Church be organized against the threatening dangers on the one hand and for the extension of the kingdom of God on the other. Human prejudice must give way to convictions of truth by the awakening of a deeper religious consciousness. The power of the Gospel is the same as of old, and its influence is exerted on its enemies even against their will. Now, while the Church must oppose every form of unbelief which may appear, it is just as important to encourage the least spark of faith, and by careful nursing to fan it into a lively flame. The Church knows no compromise with that which strives against the truth, but it also bears with the weak and seeks to lead them to the truth.

It is necessary, in view of the rapid advancement of material progress, for the Church to make use of every legitimate instrumentality for the advancement of God's Kingdom on earth. One of the most powerful servants of mankind to-day is **the Press**. While by it literary poison is scattered broadcast among the people, its power for good is not thereby curtailed. It has become the handmaid of the Church, and needs only to be judiciously employed to, in great measure, furnish the antidote to the poison it is made to scatter. By the press the seed of the

Word can often be scattered in places which are hard to reach by any other instrumentality of Christian effort.

Liberty and toleration are words which to-day are used over against distinctive doctrines and the exercise of Church discipline, but they are often synonymous with indifference to divine truth and a consistent Christian life. But this modern spirit must be met with the words of St. Paul: "Be not conformed to this world." A living Christianity is necessary for the betterment of the race. The Church must grow not only in numbers, but in the knowledge of God, in self-denying faith, in works of love, and away from the frivolous world. Once the Church ceases to grow she has begun to decay, and she dies.

But the church will not die, for in her is the life of heaven. Christ's Word stands fast forever: "The gates of hell shall not prevail against" the Church. The conflict between faith and unbelief will continue. There will be no cessation of hostilities between the powers of light and of darkness as long as sin remains. The farther the kingdom of God is extended, the more desperate will be the efforts of Satan to destroy its influence. Moreover, Jesus has declared that the Gospel shall be preached in all the world, but He has also given the warning that in the latter time there shall be a falling away from the faith. This shows that without a conflict to the end there can be no victory, but also that the Church will be victorious. It shows that the existence of the Church does not depend upon the reasoning and judgment of a few critics who want to see in a divided Christendom the evidences of dissolution. The Church lives in spite of

unfortunate divisions, and as long as she stands fast upon the foundation on which her Lord has established her, no power of hell can destroy her (Mat. 16:18).

While we dare not close our eyes to the dangers which threaten the Church, among which may be specially noted the growing indifference to the sayings of Christ and the increasing worldliness by which the line which separates the Church and the world is almost obliterated, the outlook is hopeful. Patience is necessary. It is as true to-day as of old, that "Many are called, but few are chosen" (Mat. 22:14). The truly faithful are a small company in comparison with the unchristian world, but to them is given power to prevail before God, for Christ says, "They shall never perish, neither shall any man pluck them out of My hand" (John 10:28). To-day the Church has still to contend "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12); but to-day, as in the early days of Christianity, the Church is perfected through suffering. The truth prevails in spite of every effort to overthrow it, and victory is given to the faithful.

The Church is moving forward from nation to nation, bound to none, but scattering blessings with lavish hand, healing the wounds of sin, proclaiming peace to the distressed. Though the nations become corrupt and fall, the Church remains. Though she is supplanted by Mohammedanism at one point, she achieves a greater victory at another, and at length on the ruins of the old world she will build for herself a new tabernacle and abiding-place. The Church of Christ alone has the promise of life un-

ending. She is built on Christ and her foundation can not be destroyed.

A modern writer has well said: "The Church of God is approaching the end of the world. And how does it take place? The dream of Jacob of the ladder reaching to heaven is in her being realized. It was realized in the history of the preparation of Israel—which ended in the coming of the Lord of heaven. It was realized in the life of Christ on earth—which ended in His exaltation to the rulership of heaven. It will be realized in the history of the Christian Church—which ends with the congregation of the first-born in heaven. But the Church militant and the Church triumphant—past, present, and future, all must become united on that one confession, which—God grant it!—is our own:

"Jesus Christ, the same yesterday, and to-day, and forever."*

We have endeavored in this work briefly to sketch the history of the Christian Church and to set forth its present condition. The contrasts—flagrant unbelief, subtle rationalism, indecision and lukewarmness in faith and life on the one hand, and faithful adherence to God's Word on the other—have at no time been more sharply defined and opposed to each other than is the case to-day. But in spite of unbelief and apostasy, the Church still lives. For nearly two thousand years she has existed, and has become neither old nor crumbling. Empires and kingdoms have arisen and been overthrown, forms of government have been changed, but the Church continues in its onward march through the world. She has

* Dr. B. Brückner in "Die Kirche," p. 218.

suffered and at times she seemed to have little strength left, but God's Spirit still pulsated in her, and by His grace she renewed her youth and moved forward in her appointed work. She was first planted in Palestine like a grain of mustard seed, but the seed sprang up and grew until it has become a mighty tree, spreading its branches over every land. It bears the fruits of righteousness, the **Word** and the **Sacraments**, with which it feeds and refreshes weary and heavy-laden souls.

In whatever way the enemy may assail her in the future, her past triumphs are an earnest of the victory which shall at last be hers. The Captain of our Salvation is her triumphant Leader, and **He holds the field forever.**

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